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INTRODUCTION

A

Origin and General Character of the Bible

By the term " Bible " is generally understood the sacred writings of the Christian Church, consisting of two main divisions, the Old Testament, or the sacred literature of the Jewish people, written originally in Hebrew, and the New Testament, containing a record of the work and teaching of Jesus Christ and his apostles, written originally in Greek.

The terms " Bible " and " Testament " require some explanation. The word " Bible " is treated in English as a singular noun, but in its original Greek form it was a plural, meaning " the books ". The original usage correctly expresses the fact that the sacred writings of Christendom are not so much one book, as a library or collection of many books, varying widely in character, and belonging to different ages. In course of time, the completed collection of Jewish and Christian sacred writings came to be regarded as one whole, and this growing sense of the unity of the sacred writings as a standard of faith and a rule of life accounts for the

modern use of the word Bible in a singular sense. The term " Testament " is derived from a Latin word, which, though ordinarily used in the sense of a will or a testamentary disposition of property, was the uniform Latin translation of a Greek word used in the Christian Scriptures and in the Greek version of the Hebrew Scriptures in the sense of a covenant, or more especially of the spiritual compact between God and His people. The Old and New Testaments are thus the names that have, from the second century of our era, been applied to the two great divisions of the sacred writings of Christendom, the Hebrew or the Jewish Scriptures containing the record of the old covenant made by God with Moses, and the Greek or Christian Scriptures containing the record of the new covenant established by Jesus Christ with his disciples. These two divisions are regarded by the Christian Church as two vitally related parts of a progressive revelation given to the world in the line of Jewish history, of the mind, character and redemptive purpose of the Supreme Spirit and His relation to man.

In certain important respects, the Bible may be regarded as one book, with one fundamental purpose underlying the whole record. The Old Testament sets forth to record the history of a process of divine education, the history of a nation which regards itself as being called by God to a special knowledge of Himself, in order that as a people and as individuals they might be witnesses and teachers of divine truth to other nations. The New Testament contains the record of what purports to be the cul-

mination of Old Testament aspirations and hopes in the person of Jesus, the anointed of God, who came to seek and to save the lost and establish the kingdom of God among men. While there is this underlying unity in the sacred Scriptures, we must not forget that the Bible is really a literary collection, or a library, consisting of as many as sixty-six different books. Half a dozen of the shortest books contain only some five hundred to a thousand words each. Half a dozen of the longest books on the other hand contain as many as thirty to forty thousand words each. The authors of these books were all connected with one small country, Palestine, a strip of land lying at the eastern end of the Mediterranean Sea, about 180 miles from North to South, and about 85 miles in average breadth, approximately the size of Wales. Such a country, bordering as it does on three continents, Asia, Africa and Europe, was well fitted to produce a literature that is, by common consent, of world-wide interest and appeal. These books were not written at one time, but during a period extending perhaps over more than a thousand years, thirty-nine, the Old Testament, being originally written in a Semitic language, Hebrew, (apart from a few chapters of two of the books, which were written in a kindred dialect, Aramaic), and twenty-seven, the New Testament, in an Aryan language, Greek. The books were not written by any single class or caste, but by governors, prime ministers, scholars, physicians, peasants and fishermen. The type of literature too contained in the Bible is of a very

varied character: Religious History, Sacred Law, Prophetic Rhapsody, Proverbial Philosophy, Devotional Lyric, Personal Correspondence, Biographical Memoirs. The world-wide character of the interest centring in these sacred writings and of the enthusiasm they have inspired is evidenced by the fact that the Bible has been translated into some five hundred different languages and dialects, a phenomenon absolutely without parallel in the literary history of the world. It is not our purpose here to discuss any theological questions or to raise any controversial issues arising from a study of the Bible. Our immediate concern is with the Bible as literature and its influence on literary history, and here all students of literature are at one in recognising it as one of the great literary heritages of the race. It has, moreover, entered to such an extent into the life and thought and literature of some of the greatest peoples of the world that there is ample ground for the statement of Professor Moulton that "he who is content to leave the Bible unstudied stands convicted as a half-educated man". Much of Milton, for instance, is a closed book to a student ignorant of the outlines of the Bible story and its influence on the life-history of Western nations.

B**Outlines of the Narrative Books of the Old Testament**

According to the arrangement of our English Bible, the Biblical literature consists of sixty-six books, the Old Testament containing thirty-nine, and the New Testament twenty-seven. The Old Testament books are usually divided into four groups as follows:—

I.	Law	... Genesis to Deuteronomy	5 books.
II.	History	... Joshua to Esther	... 12 ,,
III.	Poetry	... Job to Song of Solomon	5 ,,
IV.	Prophecy	... Isaiah to Malachi	... 17 ,,
<hr/>			
39 books.			

The New Testament books consist of the following:—

I.	The Gospels	... 4 books.
II.	The Acts of the Apostles	... 1 book.
III.	The Epistles of St. Paul	... 13 books.
IV.	The Epistle to the Hebrews	... 1 book.
V.	The General or Catholic Epistles	... 7 books.
VI.	The Revelation	... 1 book.
<hr/>		
27 books.		

The books of the Old Testament which may be regarded, for the purpose of the Bible story, as narrative books, are:—

- I. The Five Books of the Law.
- II. The Twelve Historical Books.
- III. The Two Prophetical Books, Daniel and Jonah.

We shall seek to review the main outlines of the Old Testament story as contained in the nineteen narrative books indicated above. It may be noted that the division of books in the Hebrew Bible, differs considerably from that adopted in modern Bibles, the main difference being that most of the historical books are classed with the prophets.

I. *The Five Books of the Law*

These five books have, from the third century A.D., been known as the Pentateuch, a Greek word meaning “the five-fold volume.” The English titles of the books, *Genesis*, etc., are taken from the Latin Version made in the fourth century A.D. and commonly known as the Vulgate, while the Vulgate derived the terms from the Greek Version made at Alexandria in the third century B.C. and commonly known as the Septuagint or the version of the Seventy. Most modern scholars have adopted the name Hexateuch or “the six-fold volume” to include the first five books of the Bible and Joshua, the sixth book, on the ground that all six books have

affinities in spirit and literary style, and that the same original documents, each with its special characteristics, served as materials used by a final editor or editors in giving the books their present form.

Though these five books are known as the Books of the Law, they are largely narrative in character, their contents consisting of two elements, history and legislation. The book of *Genesis* begins with creation and primeval times, and passes on to Jewish patriarchal life in Canaan and later in Egypt. In *Exodus* we are told of the hard bondage of Israel in Egypt, their deliverance under Moses and Aaron, the giving of the Law at Sinai, and the setting up of the Tabernacle as a sanctuary. *Leviticus* is taken up chiefly with law and ritual. *Numbers* tells of the wanderings of the desert, and *Deuteronomy* is a republication of previous laws in the form of farewell addresses of Moses to the people. Though the books contain these two main elements, history and law, there is one aim kept steadily in view throughout. While the story begins with the early history of the world, and of mankind, it is plainly the history of the nation of Israel that is in view throughout, but of that nation as under special divine discipline and training, a nation chosen of God, in special relations with Him by covenant, and ordained to represent Him to the other nations of the world, that thereby all peoples may be blessed. A recognition of this at the outset will help to an understanding of the Bible story, both of the Old and the New Testament, as one ordered scheme with a common unity and plan.

The five books may now be referred to in slightly greater detail.

(1) *Genesis* derives its name from a Greek word signifying origin or genealogy, and it conveniently designates the book which speaks of the origin of the world and of mankind and sets forth the genealogy of the chosen people. The first part of the book deals with the early history of mankind. All things are described as having their origin at the hand of God. There was an orderly progression in the plan of creation, and man is represented as being created in the divine image. We are told the story of the entrance of sin and the spread of evil, leading to the judgment of the Flood. The world and all the movements of mankind are exhibited as under the guidance of the one God. After the Flood there is a new expansion of the race sprung from the family of Noah, and a new growth of evil, culminating in the judgment of Babel, the confusion of tongues and the dispersion of mankind over the earth. Through the genealogy of Shem, one of the three sons of Noah, the line is traced down to Terah, the father of Abraham, with the story of whom begins the second part of the book, containing the patriarchal history. When Abraham was in Mesopotamia there came to him a divine call to separate himself from his kinsmen and proceed to Canaan, the land of promise. The changing fortunes of the fathers of the Jewish race, Abraham, Isaac and Jacob, are set before us with dramatic force. Above all, they are viewed as the chosen recipients of the divine covenant, devoted to a divine mission. The last

portion of the book is principally occupied with the elaborate story of Joséph and his brethren, sons of Jacob, and their settlement in Egypt. This forms the link between the family of Abraham and the world empire of Egypt; and the account of the promotion of Joseph to be prime minister of Pharaoh and of the constancy of his devotion to truth and faith and kindred, forms a noble climax.

Moulton remarks regarding the Genesis narratives: "The spirit of the whole is Primitive History: and as such the literary interest has never been surpassed. The devout spirit of Abraham, the world's first missionary, the tent life of Sarah and Hagar, or Leah and Rachel and their maids, the idyllic negotiation by which the marriage of Rebekah is arranged, the perplexities of a patriarchal family in the midst of settled peoples, the fraternal strife of Esau and Jacob, the character development of Jacob that hovers so strangely between shrewd worldliness and the dawning of a spiritual life—these touch the modern imagination with as much force as the psychology of the latest novel."

(2) *Exodus*, the second book, is so called from a Greek word meaning "a going out." It relates the history of the Hebrew nation from the death of Joseph to the second year of the wanderings in the desert. The book differs from *Genesis* in that it deals no longer with Israel as a family, but as a nation, and instead of a continuous narrative, we have now a combination of history and law. The historical section of the book records the great increase of Jacob's posterity in Egypt, their oppres-

sion under a new dynasty which knew not Joseph, the birth, education and flight of Moses, and his marriage with a daughter of the priest of Midian, his call at the burning bush to be the deliverer of his people in association with Aaron, his return to Egypt as a result of the divine call, his first ineffectual attempt to prevail upon Pharaoh to let the Israelites go, which only resulted in an increase of their burdens, the continuance of the struggle with Pharaoh, and the infliction of the ten plagues, by means of which the deliverance of Israel is at length accomplished; the institution of the feast of the Passover, including the slaying of the first-born of Egypt, and the passing over of the dwellings of the Israelites whose doors were sprinkled with the blood of the slain lamb; the passage, under divine leading, of the Israelites through the Red Sea and the destruction of the Egyptian host, the song of rejoicing over deliverance and the subsequent arrival at Sinai after a providential supply of manna and of water in the dry wilderness. The passage of the Red Sea, however explained, left an abiding mark on the national memory. As a well-known scholar, Cornill, says, "This overwhelming moment created the people of Israel; they never forgot it. There they recognised the God of their fathers, who with strong hand and outstretched arm had saved His people, and brought them out of the house of bondage, out of Egypt." For some time after this great deliverance, Israel remained in the neighbourhood of Sinai, and here Moses gave himself to the great task of his life, the religious organisation of

the people of Israel. A covenant between Jehovah and the people of Israel was concluded. The divine destiny of Israel was to be "a kingdom of priests, a holy nation". There were given the ten commandments, defining in brief form the duties men owe to God and to one another. The essential elements in the religious faith of Moses, as exhibited in the ten commandments, included belief in a personal God whose fundamental attributes were righteousness and mercy, and who required from His people righteous conduct, justice and brotherly kindness between man and man. The remainder of the book includes an important body of social laws and religious observances known as the Book of the Covenant, and an account of the construction and dedication of the Tabernacle, a portable sanctuary, regarded as having been erected by Moses at Sinai, in accordance with Divine instructions.

(3) *Leviticus* (so called because it deals with Levitical or priestly laws) is almost purely legislative, and the laws enacted are civil, ceremonial, moral, religious and sanitary. A large part of the book is occupied with instructions for the service of the sanctuary. The historical narratives in the book are but few.

(4) *Numbers* is so called from the fact that it gives an account of the double numbering of the people for military purposes, first at Sinai and afterwards at Moab. It is a brief record of what the people of Israel did from the second year after leaving Egypt up to their arrival on the borders of Canaan, in the fortieth year of their journeying. As

a combination of law and narrative, rather than as a legislative code, it is more akin to *Exodus* than to *Leviticus*. The point towards which the narrative moves is the occupation of Canaan, the promised land. The need of stern discipline is constantly enforced. Slaves under the taskmasters of Pharaoh must become a people fitted to enter upon a career of conquest. On account of their fear and lack of faith, the people were destined to wander for a whole generation in the wilderness. A new military nation grew up, who were an army of daring and disciplined warriors, with no traditions of slavery, but inured to hardness and discipline. The occupation of Canaan under Joshua, the successor to Moses, is thus confidently anticipated. The book is remarkable for the number of fragments of ancient poetry preserved in it.

(5) The fifth book, *Deuteronomy*, derives its title from a Greek word, meaning "repetition of the law", and as a matter of fact much of the legislation given in *Deuteronomy*, though inspired by a different spirit, is found in previous books, and a similar remark applies to the historical portion. The scene of the book is laid in the plains of Moab; and the time is the interval of forty days between the close of the wanderings in the wilderness, and the crossing of the Jordan. The greater part of the book is taken up with what is represented to be a series of three discourses, spoken to the people by Moses before his death. In these discourses, Moses reviews the events and experiences of the past forty years, and founds on them repeated exhortations to

loyalty to Jehovah, and total abandonment of all other forms of worship. The nucleus of the book (Chapters XII—XVI) which is a part of the second discourse, contains a series of laws in regard to religion and religious worship, political life, social and domestic relations. One sanctuary only is recognised, and the various idolatrous rites and customs characteristic of the local shrines in Canaan are severely condemned. The final chapters (XXXI—XXXIV) are of the nature of appendices, and contain Moses' charge to Joshua, the song and blessing of Moses and his death.

II. *The Twelve Historical Books*

The twelve historical books of the Old Testament contain the history of Israel from the first occupation of the Promised Land to the return from captivity, and the activities of Ezra and Nehemiah (*i.e.* from about 1200 B.C. to about 450 B.C.), thus comprising the periods of the Judges, the Monarchy and the Captivity.

(1) *The Book of Joshua* is named from its principal character, the successor of Moses, and the leader of Israel in their invasion of Canaan. Modern scholars generally connect the *Book of Joshua* with the Pentateuch, on the ground that it is intimately connected with it in contents and literary structure, and describes the final stage in the history of the origin of the Hebrew nation. The first six books of the Old Testament are, as already noted, generally referred to by modern scholars as the Hexateuch, to

emphasise their unity. It needs, however, to be borne in mind that all Hebrew history is a unity in which the conquest of Palestine is merely an incident. The *Book of Joshua* relates the main operations by which the people of Israel under Joshua obtained possession of Canaan. Spies were sent out to inspect the land, and they returned with a hopeful report. After the crossings of the Jordan, the city of Jericho is captured, and later Ai. The striking events of what is regarded by the Israelites as a holy war, extending over many years, are described. In all thirty-one kings were defeated. The complete subjugation of the enemy, however, was accomplished slowly and with difficulty. Apart from the general campaign, individual Israelite tribes fought for themselves, and gradually extended their borders. It would appear that the Canaanites were somewhat more advanced than the Israelites in the arts of civilisation; but their moral life was so unutterably depraved, that pious Israelites regarded themselves as being under divine compulsion to engage in a war of extermination. Their intention, however, fell far short of complete realisation. The division of the conquered territory and the settlement of the Israelite tribes upon it, occupy the second part of the book, and Chapters XIII to XXI have consequently been called the Doomsday Book of the Old Testament. It is related that Joshua set up the Tabernacle in Shiloh, where all sacrifices were to be offered, and all feasts kept.

(2) *The Book of Judges* carries on the history of Israel from the death of Joshua. The period

probably extended from about 1200 to 1020 B.C. The judges, whose deeds are described in the book, were great tribal chieftains who owed their office to personal prowess. The age was a period of great tribal restlessness, and wave after wave of attempted invasion broke over the land. Those who succeeded in defending the national cause against enemies became the judges of the people. The book contains the exploits of several of these—Othniel, Ehud, Deborah and Barak, Gideon, Jephthah and Samson. The notable feature about Samson is that all his heroic deedſ were done single-handed. He was a giant hero rather than a military leader as the other judges were. During this period, the process of amalgamation between the Israelites and the Canaanite tribes previously inhabiting the land went steadily on. Canaanite culture was imbibed, but contact with Canaanite corruption in most cases weakened the moral fibre of the Israelites.

(3) *The Book of Ruth* is really a family story of idyllic charm and interest. Ruth, a woman of Moab, who had married an Israelite in the land of Moab, refuses, on becoming a widow, to desert her Israelite mother-in-law, and returns with her to Bethlehem in the land of Judah, and there marries a kinsman of her husband and through him becomes an ancestress of David. The freedom of the book from ordinary Jewish exclusiveness is paralleled in the Old Testament only by the *Book of Jonah*.

(4) *The First Book of Samuel*. In the three double books of *Samuel*, *Kings* and *Chronicles*, is found the record of the rise, glory and fall of the

Israelitish monarchy. The three leading characters in the books of *Samuel* are Samuel, Saul and David. The first book of *Samuel* opens with the birth and dedication of Samuel, and his call to the prophetic office at Shiloh. After the death of Eli, Samuel becomes Judge of Israel. He saves the people from the invading Philistines, and successfully administers the affairs of the nation. In his old age, he is succeeded in the judgeship by unworthy sons, and this leads the people to ask Samuel to appoint a king over them; and after warning them of the dangers to which this would lead, he anoints Saul as king. The people had not risen to the theocratic ideal. The king, however, was to consider himself strictly as God's anointed vicegerent. Saul did not satisfy this condition, and the crown was, therefore, in due course transferred to David and his descendants. The second part of the book describes the gradual fall of Saul, and the rise of David. The book ends with the suicide of Saul.

(5) *The Second Book of Samuel* gives an account of the reign of David, first at Hebron in conflict with Ishbosheth, Saul's son, over Judah alone, and then at Jerusalem as undisputed monarch over all Israel. The king's victories over all his enemies, and the magnificence of his court are duly described; but the other side of the picture is presented in the account given of David's grievous sin, and other troubles of the reign, especially the rebellion of his son, Absalom. The books of *Samuel* are of importance as shewing the transition from the unsettled period of struggle under the judges to the more

established conditions of national life that prevailed under the monarchy. The line of David lasted to the close of the national history.

(6) and (7) *The First and Second Books of Kings* contain the history of the Jewish nation from the closing years of David till the end of the monarchy and the departure to Babylon, extending over about 430 years. This includes three periods: (a) The undivided monarchy under Solomon. The wisdom of Solomon, the arrangements of his court, his great fame, his building of the temple at Jerusalem, his relation with foreign countries and the trouble in store for the kingdom are dealt with. (b) The divided kingdom. This extends from the rupture under Jeroboam, till the Assyrians take Samaria and carry its people into captivity. The divided kingdoms, Israel and Judah, under Jeroboam and Rehoboam respectively and their successors, were at first hostile to each other. In the reign of Ahab, king of Israel, the two kingdoms were brought into friendly contact through a marriage alliance of the reigning families, but relations became hostile again under the dynasty of Jehu and the succeeding kings. In 721 B.C. Shalmaneser, king of Assyria, put an end to the history of the northern kingdom under its kings, and carried the people into captivity. (c) The surviving kingdom of Judah. Hezekiah's reign is marked by a revival of religion, and in this movement the prophet Isaiah is especially conspicuous. There is again a set-back in the impious conduct of the next two kings. The vigorous campaign in the interests of religious reformation initiated by the good king Josiah, on the

discovery of the book of the law in the temple, is cut short by the early death of the king. From this point it is clear that nothing can save Judah. King Jehoiachin is carried to Babylon with thousands of his people, and in 587 B.C., after a siege of three years, Jerusalem is overthrown and all its treasures carried away. The captivity is regarded by the sacred writers as the method adopted by God to teach His people lessons that they would not learn as a free people. The prophets play a very important part in the history of these times. The Government of the period was generally corrupt; but the prophets, as the conscience of the nation, kept alive the lofty ideals of Jehovah, and encouraged a looking forward to the great glory of Israel under a coming Messiah or national Redeemer and King. The writings of the prophets who flourished in the period of the kings are of special value as contemporaneous documents. In regard to the more external relations of the kingdoms, our knowledge has been supplemented by monuments, particularly those of Assyria.

(8) and (9) *The First and Second Books of Chronicles* form one whole. The narrative begins with Adam, and gives a genealogical account of him and his descendants. The story proper, however, begins with the election and anointing of David at Hebron, and it is brought down to the time of the restoration of Judah from captivity under Cyrus, king of Persia, in 536 B.C. Similarity of language implies in many cases that the same primary documents lie at the foundation of both *Kings* and *Chronicles*. The history in *Chroni-*

cles, however, is almost entirely confined to the history of Judah and the fortunes of the Davidic line, and special stress is laid on religious observances. More is said of the temple and its ritual than of the wars of the kings. Although the activity of prophets is not overlooked, the work has throughout an ecclesiastical and priestly tendency, which extends through the books of *Ezra* and *Nehemiah*.

(10) and (11) *The Books of Ezra and Nehemiah*. The book of *Ezra* was combined by the Jews with that of *Nehemiah*, the two being regarded as constituting a single work, and forming with the books of *Chronicles* a consecutive history of which *Chronicles* is the first half. All four books have a common interest in statistics and genealogies, and a common sympathy for the ecclesiastical side of Jewish life. The whole period of history covered by *Ezra* and *Nehemiah* is a little over a century, *viz.*, from 536 B.C. to 432 B.C.; but they do not profess to give a complete history of the period so much as a description of selected incidents. The first part of *Ezra* relates the history of the return of a remnant of the Jews from captivity, under Zerubbabel, prince of Judah, in the first year of Cyrus, 536 B.C. Enemies, especially the people of mixed descent dwelling in Samaria, stop for a time the building of the temple; but the prophets, Haggai and Zechariah, urge the renewal of building operations, and the temple is at last finished and dedicated. The second part of the book relates the journey of Ezra, a prominent scribe and priest, to Jerusalem from the Persian court and his work in that city. He insti-

tutes social and ecclesiastical reforms of a far-reaching character, all in the direction of securing a more rigid observance of the ancient laws and customs of the Hebrew faith as set forth in the written Word. The first section of the book of *Nehemiah* relates the story of Nehemiah, cup-bearer to king Artaxerxes, —how, having heard of the misery in Jerusalem, he receives a commission from the king to go there, and having arrived how he completes the building of the walls of the city, in spite of the mockery and opposition of enemies. The second part of the book records the joint work of Ezra and Nehemiah in the religious reorganisation of the people. The Law was publicly read at a great assembly of the people; then followed a solemn observance of the Feast of Tabernacles or Booths (the Jewish harvest-home, commemorating also the wanderings in the wilderness) at which there was a similar daily reading of the Law. The people separated themselves from strangers, and bound themselves by solemn covenant to carry out the requirements of the Law. The book closes with an account of the second return of Nehemiah from the Persian court, and the energetic measures taken by him to reform the glaring abuses that had crept in.

Two outstanding facts of significance in connection with this period need to be noted. The one is the position which the written Word takes in the religious life of the people. The other is the opposition of the Samaritans which later developed into a rival worship.

(12) *The Book of Esther* takes its name from the Jewish maiden who is the principal character in the historical episode which it relates. It was written to explain the origin of the Feast of Purim. The book relates how Esther, foster-daughter of Mordecai, a Jew, was chosen by the Persian king Ahasuerus (identified with Xerxes), as his wife in place of the disgraced queen Vashti, and how she brought about the great deliverance of her people which is commemorated in the Feast of Purim. Haman, the king's prime minister, had issued a decree for the extirpation of all the Jews, and had prepared to hang Mordecai; but Mordecai, who had detected a conspiracy against the king's life, was raised to great honour, and Haman was hanged on the gallows that he had prepared for Mordecai. Esther then prevailed upon the king to counteract the former edict by another, permitting the Jews everywhere to destroy their enemies.

The story is one of great dramatic power, and probably uses with freedom the historical data on which it is based. It is noteworthy as exhibiting in a marked degree the spirit of exclusiveness and national pride that came to be a characteristic of later Judaism.

III. *The Two Prophetical Books, Daniel and Jonah*

The Hebrew prophets were a series of men appearing throughout the history of Israel, who claimed and were acknowledged to be in a special manner exponents of God's will, interpreters of the

divine mind and purpose to their day and generation. They were men endowed with that spiritual vision which gave them knowledge of the divine will, and that power of utterance which enabled them to declare the divine message with power. They were, therefore, not so much foretellers of future events—though that was a recognised feature of the prophet's work—as men who told forth to others the will of the Divine Spirit that moved them. The prophetic books consist chiefly of preaching and instruction; but some of them contain narrative portions, selections from which are included in this volume.

(1) *The Book of Daniel* falls into two sections, of which the former narrates incidents in which Daniel played a prominent part, and the latter contains visions which he saw. Whatever may be the conclusions of critical scholarship regarding such problems as the date, authorship and historicity of the book (many scholars for instance place the author of the book in the age of Antiochus Epiphanes, of the second century B.C.), the literary qualities of Daniel are unaffected. It contains stories that have always been the delight of the young, and many of its expressions and salient ideas have been absorbed into the common heritage of literary speech. The historical section contains the stories of the training of Daniel and his three captive companions; Nebuchadnezzar's dream of great empires, and Daniel's interpretation thereof; the fiery furnace, and the deliverance of the faithful three by their God; Nebuchadnezzar's vision of the great tree, and the

account of the stricken king; the impious feast of Belshazzar and the handwriting on the wall; the den of lions and the deliverance of Daniel therefrom. The prophetic section of the book is taken up with the visions of Daniel, and deals with the rise and fall of successive world powers and the final triumph of the kingdom of God.

Practically nothing is known of a definite character regarding the personality of Daniel, apart from what is recorded in the book bearing his name. The Daniel referred to by Ezekiel (XIV. 14, 20; XXVIII. 3), is clearly a celebrated ancient prophet. The Daniel that stands forth as a spiritual leader of the captive Jews, and a resident of Babylon, may have been so named after the unknown patriarch mentioned by Ezekiel. In the Greek Bible there are certain additions to the *Book of Daniel* as we know it. One addition, known as *The History of Susanna*, relates how Daniel in his youth, by his great wisdom and clever cross-questioning of the two evil men concerned, delivered the chaste and beautiful Susanna from condemnation to death upon a shameful charge. Shakespeare must have had this story in mind when he made Shylock exclaim, "A Daniel come to judgment!"

(2) *The Book of Jonah*. All that we know of Jonah is derived from the book that bears his name, and from the statement in 2 *Kings* XIV. 25, which enables us to place him early in the reign of Jeroboam II. He predicted the success of Jeroboam in restoring the ancient boundaries of Israel. The book does not claim to be the work of Jonah. The style

of the book is that of a narrative, not of prophecy, and in this respect it differs from all the other ordinary prophetic books. The contents of the book are familiar.

Jonah, commissioned by the Lord to cry against the great and wicked city of Nineveh, the capital of Assyria, flees in the opposite direction, taking a ship to Tarshish, so that he may escape the presence of the Lord. A storm arises and Jonah, indicated by lot as the cause of it, is cast into the sea, which then becomes quiet, and the prophet is saved, being swallowed by a great fish, and subsequently disgorged. A second time Jonah is ordered to Nineveh, and this time he proclaims his message, "yet forty days, and Nineveh shall be overthrown". The people of Nineveh, alarmed and repenting of their wickedness, fast and put on sackcloth. They cry mightily to God for forgiveness; their prayer is graciously answered and the threatened destruction averted. Jonah is greatly displeased, when he finds the city is not to be destroyed; but God teaches the prophet, by the grief shown by him at the withering of a gourd, the lesson of divine compassion on man and beast. The book is "a repudiation of that narrow-minded particularism which would confine to Israel a salvation of which the very nature of God and the susceptibilities of the human conscience everywhere prophesy the universality". It is highly probable that the outlines of the narrative are historical, but it is equally probable that the author freely worked on the material and subordinated everything to the conveying of spiritual truths. As

in regard to Shakespeare's characters, so in regard to Jonah it is not the extent of their historicity that counts, though that is in many cases very considerable; but the elements of abiding value are the analysis of motive, the insight into character and the universal moral truths enforced. From this standpoint, there is no book in the Old Testament which more effectively prepares the way for the teaching of Jesus in its universal aspect and world-wide appeal.

C

Between the Old and New Testaments

After the return of the exiles from Babylon under Ezra and Nehemiah, the Jewish people were very different from what they had been before. It has been said that the era of the Jewish Captivity was "one of the most mysterious and momentous periods in the history of humanity. What were the influences brought to bear on the captives we know not. But this we know that from a reckless, lawless, godless populace they returned transformed into a band of puritans."

In two directions the change is specially noticeable. First, the leisure of the exile, and possibly also the intellectual influences of Babylon,

led the priests to intensive study, and to the collection, editing and expansion of the national literature, and above all, of the Law. Thus the Jews returned home a people with a Book, a sacred scripture to which they were passionately devoted. Secondly, as a result of this stabilisation of tradition, prophecy tended to disappear; and a new class of leaders appeared, the *scribe*, the scholar who interpreted the Law and also acted as teacher and magistrate. The priests, who had been the leaders of the return, continued to be the political rulers of the people; the kingship was not re-established, but the land was ruled by a council of priests, later known as the Sanhedrin, with the High Priest at their head. The religion of the priests was concentrated in the Temple of Jerusalem more than ever; but at the same time synagogues or local places of worship were established, where instruction was given in the Law; and this movement enabled the Jewish religion to live and grow in Babylonia, where many remained, and also in many other countries to which they subsequently spread.

The conquests of Alexander the Great (334-323 B.C.) put an end to the Persian dominion. Jerusalem seems to have come peaceably into his possession. After Alexander's death, a period of fierce fighting ensued among his generals for the possession of his dominions. Seleucus, originally a cavalry officer of Alexander, became satrap of Babylon, and later, master of Syria and a great part of the East. His dynasty is known as that

of the Seleucids. Ptolemy Soter, one of Alexander's generals, became king of Egypt and founded a dynasty there. For a century the Jews remained under Egyptian rule. Under the first three Ptolemies they were contented and prosperous, and many settled in Egypt, where they built synagogues and practised their religious rites. This brought them into closer touch and sympathy with Greek and Hellenic tendencies. The Egyptian Jews translated their Hebrew scriptures into Greek, a version that came to be known as the Septuagint, because it was supposed to have been made by seventy or, more strictly, seventy-two, translators, at the command of one of the Ptolemies. Antiochus the Great, fifth in succession from Seleucus, the Syrian king, gained a decisive victory over the Egyptians in 198 B.C. and made himself overlord of Palestine. Antioch, the Syrian capital, was a great centre of Hellenism, and the result of the Syrian supremacy was to open fresh channels for the entrance of Hellenizing principles into Judah; disunion arose among the Jews themselves, conflicts ensued between the powerful Greek party in Jerusalem and the old patriotic party known as the Chasidim or righteous ones, the forerunners of the Pharisees of the New Testament, who were devoted to the Law and refused to enter into any compromise with the Hellenizing policy. The Syrian king Antiochus Epiphanes, son of Antiochus the Great, determined to force Greek religion and culture upon the conservative Jews.

In 168 B.C. he commanded altars to the Greek god Zeus to be erected throughout the land, especially in the temple of Jerusalem, and directed swine to be offered in sacrifice upon these altars. The fear of Syrian arms secured wide-spread obedience: but many of the Chasidim refused to betray their principles and willingly gave their lives. An old priest, Mattathias, and several of his sons (of special note are Judas, Jonathan and Simon), who came to be known as the Maccabees (from a surname of Judas), or Hasmonæans (from Hasmonæus, a more or less mythical ancestor), raised the standard of political revolt and, until religious freedom was secured, received the support of the Chasidim. Great victories in the national cause followed and the Syrians were driven from the temple. In December 165 B.C. the temple was rededicated and its worship restored—an event ever since commemorated in the Feast of Dedication. The Syrian garrison were ultimately obliged to withdraw from Jerusalem. In 143 B.C. the leadership was assumed by Simon, who was appointed by the people to the threefold office of high priest, commander-in-chief and ethnarch (or governor), and the first Jewish coins were struck in his name (141 B.C.). He extended the influence of the Jewish state and secured for it the friendship of the Romans.

After his death in 136 B.C. the power of the Jews was maintained and even extended. But there were internal disputes and family quarrels,

which finally led to the intervention of Rome; and in 63 B.C. the great general Pompey captured Jerusalem. With this Jewish national independence finally came to an end. The Romans did not at first administer the country directly but through native rulers. In 39 B.C. Herod, who was really a foreigner from the neighbouring district of Edom, established himself firmly as king under Roman protection, and managed to maintain his position up to the dawn of the Christian era.

The material splendours of the reign of Herod have won for him the name of Herod the Great. He built new cities and adorned them with the beauties of Greek architecture. One of his greatest works was the rebuilding of the temple of Jerusalem. As a man Herod was unscrupulous, cruel and dissolute. He killed off, on one pretext or another, the survivors of the Maccabean or Hasmonæan house, including his own wife and her two sons. His heavy taxation rendered his subjects wretched and restless; and he was hated by the Pharisees, who now devoted themselves, more than ever, to the observance of the Law, and the hope of the Messianic kingdom. On the death of Herod, his dominions were divided with the consent of the Romans between his three sons. One of them, Archelaus, who received Judæa and Samaria, proved such a bad ruler that in 6 A.D. the Roman Emperor Augustus removed him and banished him to Gaul. Judæa was then placed under the charge

of a Roman procurator, so called from the original function of collecting the Imperial taxes, which was attached to the office. The fifth of these procurators was Pontius Pilate, under whom Christ was crucified. The outcome of the procuratorial system and the financial extortion it involved was widespread discontent, which was fomented by the zealots, a new party whose aim was revolution and the establishment of the Messianic kingdom by force. The disaffection of the Jews finally (in 66 A.D.) took the shape of open rebellion. In 70 A.D. Titus, the Roman general, appeared before Jerusalem with a Roman army, and after a four months' siege of terrible suffering the city was burnt to the ground, the temple destroyed, and most of the inhabitants massacred. The services of the Jewish temple ceased for ever. Judæa became a province under a Roman governor, and the Jews became strangers in their own land. In the centuries that have since elapsed, they have been scattered in many countries and, though often persecuted, have maintained their national identity intact and continued to cherish their special Messianic and theistic ideas.

D

The Four Gospels and the Life of Jesus Christ

The Old Testament Scriptures were written in Hebrew. In the time of Jesus Christ Hebrew was still the language of scholarship and religion among the Jews; but the spoken language was Aramaic, which stands to Hebrew in much the same relation as Bengali to Sanskrit. This was the vernacular of Jesus and of most of his disciples. But by this time Greek was the *lingua franca* of the Roman Empire, and the common medium of intellectual discussion; and we have seen above (p. xxvii) that the Jewish Scriptures had already been translated into Greek. It is therefore not surprising that all the books of the New Testament are written in Greek, for the new faith quickly spread through the Mediterranean world.

The twenty-seven books are the work of nine different authors. With very few exceptions all the books are generally recognised as having been written in the second half of the first century A.D. The four Gospels were not the first to be written; some of St. Paul's epistles are earlier; but they stand at the beginning because they contain the story of the life and teachings of Jesus Christ, which is the basis of the whole. The word "Gospel" means good news.. It was used first to describe the teaching

of Jesus and his apostles, and afterwards applied to the books in which the teaching was recorded.

The first three Gospels are closely related to one another and contain much matter in common; the fourth was written later and stands by itself. The former describe in simple language the life and teachings of Jesus, the scene being laid chiefly in Galilee, the northern province of Palestine, in which he had his home. And they relate the story of the last week of his life, spent in the capital, Jerusalem; his death on the cross and resurrection and appearance to his disciples.

Critical examination of these three Gospels of Matthew, Mark, and Luke, has shewn that Mark's was written first; it probably is based on the reminiscences of St. Peter, the leading apostle, told to Mark, who was a young man living at Jerusalem at the time of the death of Jesus. This book was used by both Matthew and Luke, who incorporated much of it verbatim in their own accounts. They also used another common written source, which has not survived as a separate book; this was apparently a collection of the sayings of Jesus, and may have been compiled by St. Matthew himself. Apart from these, each writer had also his own special sources of information, probably chiefly oral, since, when they wrote, many who knew Jesus were still living. Matthew wrote chiefly for Jews, and his book contains a specially large number of

references to the Old Testament; Luke was a Greek doctor, and wrote chiefly for Greeks.

It is now generally admitted that the accepted date of Christ's birth is wrong by several years. In reality he was born in 6 or 7 B.C., at a little village five miles south of Jerusalem, called Bethlehem, which his parents were visiting at the time. There his mother Mary gave birth to him in a stable, there being no room for them in the village inn. At that time Herod the Great ruled the whole of Palestine. On his death in 4 B.C. his kingdom was divided among his sons, who ruled under the strict supervision of Rome. The son who obtained the southern portion, Judæa and Samaria, proved such a disgraceful ruler that he was deposed after ten years by the Romans, and this part was governed directly by a procurator. The other sons reigned for a longer period; and throughout the lifetime of Jesus, Herod Antipas was king of Galilee, the province in which Jesus was brought up and where he did most of his preaching.

The people of Samaria and Galilee were a mixed race, descended from the foreigners imported seven centuries before, after the Assyrian conquest. The Galileans were now regarded as Jews, though the orthodox Judæans of pure descent affected to despise them; but the Samaritans hated the Jewish exclusiveness, and though they too treasured the ancient Law of Moses, they held themselves aloof from the Jews. The Roman officials were few—probably fewer than

the British officials in an equal area of India to-day ; for the most part they were tolerably conscientious and just, though there were notorious exceptions, one of which was Pontius Pilate, the procurator of Judæa who ordered the execution of Jesus. He was eventually recalled and banished owing to repeated complaints from the people. But the average Roman took little trouble to conceal his contempt for the natives of the country. Among the Jews themselves there were the rival sects of the Sadducees and Pharisees. The former were the Chief Priests, who still retained by subservience to the Romans something of their old political power. They were worldly and self-seeking, and their religion had little spiritual depth. The Pharisees on the other hand supplied the scholars and teachers. They were ardent nationalists, though strictly non-violent ; and though their faith was narrow and rigid in its orthodoxy, they were full of zeal and devotion. They paid great attention to the externals of the Law, such as rules about food and the observance of the weekly sabbath day of rest ; and they held strictly aloof from foreigners. Both sects were inclined to despise the common people, but most of all the " publicans ", or Jewish tax-collectors, who entered into contracts with the Romans to raise the revenue. Not only were they considered traitors to the national cause, but they were often grossly extortionate as well.

Until he was about 30 years old Jesus lived in the village of Nazareth in Galilee. Then, in 26

A.D., John, the cousin of Jesus, known as the Baptist, and claiming to be the forerunner of the promised Messiah, summoned the nation to repentance, declaring that the kingdom of God was at hand. Large crowds attended his preaching, and many were baptized in the river Jordan on confessing their sins and pledging themselves to lead a new life. He foretold the coming of a prophet mightier than himself, who should baptize with the Holy Spirit. After some months, Jesus himself appeared and presented himself to John for baptism. The Gospel writers record that, as the rite was being performed, there was a visible descent of the Spirit upon Jesus, while a voice from heaven proclaimed him at the same time the Son of God. Hitherto Jesus had lived the simple life of a carpenter in his village home Nazareth. He seemed to have had no opportunity of coming in touch with the general learning and culture of his time; but he clearly possessed a profound knowledge of the contents, spirit and meaning of the Old Testament. His baptism by John was a solemn designation of his public ministry. After his baptism, Jesus retired for a time to the wilderness to prepare for his ministry by a period of seclusion. He was wholly occupied in meditation, fasting and prayer, and overcame the temptation of the Evil One to use his divine powers for selfish ends, to take a short and easy road to recognition by a spectacular display of his divine gifts, and to found an earthly kingdom of

wealth and power. He devoted himself to a life of self-denial, humility and suffering, and resolved that his kingdom should be a kingdom of truth.

Emerging from his retirement he began to preach in Galilee, giving the same message as John, "Repent, for the kingdom of God is at hand". He began to gather a band of followers, several of the most prominent being Galilean fishermen; and he preached regularly in the synagogues, in which the Jews met each week for worship. His message, delivered largely in the form of vivid stories or parables, won a ready hearing, and his fame rapidly increased. But the authorities, and specially the Pharisees, became increasingly hostile; for he openly accused them of putting the letter of the law above its spirit, and claimed himself to speak with authority equal to that of Moses. Before long matters reached a crisis, when he cured a paralysed man in a synagogue on the sabbath, which the Pharisees regarded as a violation of the law enjoining complete rest on that day. From this time he ceased to enter the synagogues, and concentrated on the training of twelve chosen apostles, whom he sent out to proclaim his message. After a considerable period of intimacy he asked them what they thought of himself, and Peter as their spokesman declared that they now believed him to be the Christ, the Messiah. While accepting the title he told them not to publish the claim yet, and at once began to tell them of his foreboding that his Messiahship was to be proved not by worldly triumph but by

suffering and even death; and that they must be ready to follow the same path. And only after this further instruction he went up to Jerusalem, where he allowed his followers to hail him publicly as Messiah, at the time of a great festival when the city was full of pilgrims. The last week of his life he spent publicly preaching in the temple, and these days are described in the Gospels in considerable detail. The authorities were at first afraid to arrest him because of his popularity with the pilgrims; but eventually a false disciple, Judas, shewed them where they could catch him at night without disturbance, and he was brought to trial on a charge of sedition and blasphemy. Pilate, the Roman governor, finally yielded to the demands of the priests and of the crowd whom they had stirred up. Jesus was crucified between two brigands, and towards nightfall his body was laid in a tomb. All the Gospel writers agree in maintaining that on the third day the disciples found the tomb open and empty, and that Jesus made himself known to them on several occasions and finally ascended into heaven before their eyes, having commanded them to stay in Jerusalem until the Holy Spirit came to abide with them in his stead for ever. The crucifixion of Jesus Christ resulted for a time in the scattering of his followers; and it would appear that his death would have permanently destroyed belief in his Messiahship, if the earliest disciples had not become thoroughly convinced in their own minds that he had risen

from the dead and was still in the power of the Spirit their Lord and Master.

The fourth Gospel, that of St. John, tells much the same story as the other three; but it supplements them with information about Jesus' work in Judæa and about his private teaching to his disciples. Writing later, its author could look back and with a longer perspective could interpret more fully the meaning of his Master's life and teachings.

E

The English Bible

The Bible was translated at a very early date into various languages, the most important of which was Latin. Latin versions in course of time became so numerous and so varied that near the end of the fourth century, Jerome, a leading Biblical scholar of his time, undertook a complete revision of the existing Latin translations with reference to the original languages. His translation, written in a clear and simple style, came to be known as the Vulgate, or popular version, and became virtually the Bible of the west, the only form in which the Bible as a whole was known to European peoples for nearly a thousand years.

The Vulgate however was not accessible to the unlearned, and translations into the vernaculars of Europe came in course of time to be made. Translations of parts at least of the Latin Bible were made into Old English in Anglo-Saxon times; the names of Caedmon, Bede, King Alfred and Aelfric are known in this connection.

It is noteworthy that these early versions of portions of the Bible were executed under ecclesiastical direction, or by and for orthodox members of the Church. But the first of the more modern translations were made by rebels against the authority of the Church. In the middle ages the priests tried to secure their power by keeping a monopoly of religious knowledge for themselves, and they therefore opposed the idea of a vernacular Bible. Wyclif, one of the earliest Reformers in the English Church, taught that the Bible, not the Church or Catholic tradition, was man's supreme spiritual authority; and he and his followers known as the Lollards determined to make a translation for the benefit of the common people. It is a matter of uncertainty what part Wyclif himself took in the work of translation; but the New Testament, completed about 1380, is generally attributed to him. The greater part of the Old Testament is assigned to Nicholas Hereford, one of Wyclif's principal supporters in the University of Oxford. The whole Bible was in the hands of the English people for the first time in their mother tongue towards the end of the summer of 1382. Wyclif died on the last day of the year 1384, and the work of revision which fell unfinished from Wyclif's

own hands was taken up by his intimate friend John Purvey, leader of the Lollard party after Wyclif's death, and brought to a close in 1388. The later version is a considerable improvement on the earlier, being far more idiomatic and less archaic. It needs to be noted that it was translated from the Latin Vulgate and not from the original Hebrew or Greek. But the English, especially of the later version, is clear and homely and sufficiently near the modern form of English to be generally intelligible even to-day. The following specimen will indicate the character of the language: "And whidir I go ye witen and ye witen the wey. Thomas seith to him, Lord, we witen not whidir thou goist and hou moun we wite the weie. Ihesus seith to him I am weye truthe and liif; no man cometh to the fadir but bi me. If ye hadden knowe me sothli ye hadden knowe also my fadir." (St. John, XIV. 4-7.)

In Wyclif's day, printing had not been discovered, and so the Wyclifite version could be multiplied only in manuscript copies. It is clear, however, that this first vernacular English Bible, notwithstanding ecclesiastical decrees against it, was circulated in large numbers amongst the people and did much to break down the tradition that the vernacular was unfit for sacred uses. Over a hundred and forty old manuscript copies are still in existence, many of them small pocket volumes clearly meant for private study. Others belonged to the greatest personages in the land, and copies are still in existence which formerly had for owners several of the English kings and queens.

On the fall of Constantinople to the Turks in 1453, Greek scholars fleeing with their treasures of art and literature crowded half a dozen ships in their escape to Italy. Scholars from all parts of Europe made their way to Florence and Rome to attend the lectures of the Greek exiles. Interest in the works of Greek authors, Pagan and Christian, became intense. Though books were printed in English from 1477 onwards, it is singular that while France, Spain, Italy, Bohemia and Holland possessed the Bible in the vernacular before the accession of Henry VIII in 1509, no English printer attempted to put the familiar English Bible of Wyclif into type. Erasmus in 1516 published the New Testament in Greek with a New Latin version of his own. The Hebrew text of the Old Testament had been published as early as 1488. A direct rendering of the Scriptures from the original languages now became possible, and William Tyndale was the first to take advantage of these altered conditions. After having thoroughly saturated his mind with the new learning, first at Oxford and then at Cambridge, he resolved to open the eyes of priests and people to the serious corruptions of the Church by translating the New Testament into the current vernacular of his time and having it printed for general use. Getting no encouragement from the ecclesiastical or civil authorities in England for the carrying out of his great purpose, he crossed the sea to Hamburg in the spring of 1524 and brought his translation of the New Testament to a happy issue. He succeeded in passing two editions through the press in 1525 or 1526. Three thousand

copies of each edition were printed; but such strong measures of suppression were adopted by the ecclesiastical and civil authorities in England, that, with the exception of one complete copy, an imperfect one and a fragment, all the six thousand copies have disappeared off the face of the earth. He continued his work of translation and revision, and in due course completed a translation of a large part of the Old Testament, including the Books of Moses and the historical books, from the original Hebrew. After some months of imprisonment, he was brought to trial, condemned and burnt at the stake on October 6th, 1536, crying with a fervent, great and loud voice, "Lord open Thou the King of England's eyes". Tyndale's first New Testament was thus the first printed English New Testament, and it has been estimated that from 85 to 90 per cent. of the Authorised Version of the New Testament of 1611 is to be found in Tyndale, so that the characteristics of his style may be learnt from the Authorised Version itself. It was he, too, who set on foot the movement which went forward without a break until it culminated in the production of the Authorised Version. Tyndale's translation, moreover, was the first English version made directly from the original languages.

With the Protestant Reformation, which began during the reign of Henry VIII, in the first half of the sixteenth century, conditions became much more favourable, and the first complete printed English Bible, that of Miles Coverdale, was dedicated to the king in 1535. After this several other versions appeared in rapid succession, the most important being

the " Geneva Bible ", published in 1560 by Protestant exiles who had left England under the reign of Henry's daughter Mary, who persecuted the Reformers. But under Elizabeth the pendulum swung back again, and the first official version sanctioned by the Church was published, known as the Bishop's Bible; both of these made great use of the work of Tyndale.

The Authorized Version (A.D. 1611)

The English Bible which is now recognized as the authorised version wherever the English language is spoken, is a revision of the Bishop's Bible, having been projected in 1604 and published in 1611. It arose out of the Hampton Court Conference held by James I in 1604 with the object of effecting a settlement between the Puritan and the Anglican elements of the Church. The proposal first came from the leader of the moderate Puritan party in the Conference and was eagerly taken up by King James, who appointed about fifty of the most accomplished scholars of the kingdom, belonging to different parties, to carry through the work. These men sat in six companies, two at Westminster, two at Oxford, and two at Cambridge. The sections allotted to each were submitted for mutual criticism and finally revised by a representative committee. The whole work appears to have taken nearly three years, and the new version was first given to the world in 1611, in a large folio volume of Black-letter type. No proclamation announced its publication and no enactment furthered its acceptance, and, as is the case with

most things new, many regarded the new version with distrust and jealousy. The new Bible, however, won its way slowly, though it took thirty years or more to dispossess the Geneva version in the affection of the people and to pass into universal use. Only its excellence made it the authorized version; and so marked was this, that no further revision was attempted for over two hundred and fifty years. (The Revised Version of the New Testament appeared in 1881, and of the Old in 1885.) Its success must be attributed to the fact that it was not the work of a single scholar, or of a small group, or of a large number working independently, but was produced by the co-operation of a carefully selected band of scholars after full and repeated revision. The translators themselves did not claim that it was a new translation. The foundations were laid by Tyndale, and each succeeding version added something to the original stock. They made free use of the materials accumulated by others, and so impressed were they with the solemnity of their subject and so endowed with the gift of style, that they succeeded in producing a work which, from the merely literary point of view, is the noblest achievement of the age in which they lived and has influenced incalculably the whole subsequent course of English literature.

On the character and spiritual history of the English nation the Bible has left an indelible mark, to which many writers even from among those who reject ecclesiastical confessions and creeds have borne eloquent testimony. The following words of Professor Huxley may be quoted in this connection:—

“ Consider the great historical fact that for three centuries this book has been woven into the life of all that is noblest and best in our history, and that it has become the national epic of our race; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and finally, that it forbids the veriest hind, who never left his village, to be ignorant of the existence of other countries and other civilizations and of a great past, stretching back to the farthest limits of the oldest nations in the world.

“ By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between the eternities, and earns the blessings or curses of all time according to its efforts to do good and hate evil?

“ The Bible has been the Magna Charta of the poor and the oppressed. Down to modern times, no State has had a constitution in which the interests of the people are so largely taken into account, in which the duties, so much more than the privileges, of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth that the welfare of the State, in the long run, depends upon the righteousness of the citizen, so strongly laid down. The Bible is the most democratic book in the world.”

By general consent the Bible has been a powerful influence in moulding the diction of the leading thinkers and literary artists of England. Its stories,

language, imagery and ideas have laid hold of the thought and imagination of such gifted writers as Milton, Bunyan, Addison, Cowper, Burns, Wordsworth, Burke, Scott, Carlyle and Ruskin. To such an extent have scriptural language and ideas been appropriated by English writers, that an acquaintance with the Biblical literature is manifestly indispensable to all students seeking a true and sound knowledge of the literature of England and the life of western lands.

INTERMEDIATE BIBLE SELECTIONS

GENESIS

THE STORY OF CREATION

I. 1—II. 7

In the beginning God created the heaven and the earth.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. 2

And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. 3 4 5

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament 6 7 8

2 INTERMEDIATE BIBLE SELECTIONS

Heaven. And the evening and the morning were the second day.

9 And God said, Let the waters under the heaven
be gathered together unto one place, and let the dry
10 land appear: and it was so. And God called the dry
land Earth; and the gathering together of the waters
11 called he Seas: and God saw that it was good. And
God said, Let the earth bring forth grass, the herb
yielding seed, and the fruit tree yielding fruit after
his kind, whose seed is in itself, upon the earth: and
12 it was so. And the earth brought forth grass, and
herb yielding seed after his kind, and the tree yielding
fruit, whose seed was in itself, after his kind: and
13 God saw that it was good. And the evening and the
morning were the third day.

14 And God said, Let there be lights in the firma-
ment of the heaven to divide the day from the night;
and let them be for signs, and for seasons, and for
15 days, and years: And let them be for lights in the
firmament of the heaven to give light upon the
16 earth: and it was so. And God made two great
lights; the greater light to rule the day, and the
lesser light to rule the night: he made the stars also.
17 And God set them in the firmament of the heaven
18 to give light upon the earth, And to rule over the
day and over the night, and to divide the light from
19 the darkness: and God saw that it was good. And
the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abund-
antly the moving creature that hath life, and fowl
that may fly above the earth in the open firmament
21 of heaven. And God created great whales, and every

living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth,

4 INTERMEDIATE BIBLE SELECTIONS

wherein there is life, I have given every green herb
31 for meat: and it was so. And God saw every thing
that he had made, and, behold, it was very good.
And the evening and the morning were the sixth day.

II. 1 Thus the heavens and the earth were finished,
2 and all the host of them. And on the seventh day
God ended his work which he had made; and he
rested on the seventh day from all his work which he
3 had made. And God blessed the seventh day, and
sanctified it: because that in it he had rested from
all his work which God created and made.

4 These are the generations of the heavens and
of the earth when they were created, in the day that
5 the Lord God made the earth and the heavens, And
every plant of the field before it was in the earth,
and every herb of the field before it grew: for the
Lord God had not caused it to rain upon the earth,
6 and there was not a man to till the ground. But
there went up a mist from the earth, and watered
the whole face of the ground.

7 And the Lord God formed man of the dust of
the ground, and breathed into his nostrils the breath
of life; and man became a living soul.

THE GARDEN OF EDEN

And the Lord God planted a garden eastward 8
in Eden; and there he put the man whom he had
formed. And out of the ground made the Lord God 9
to grow every tree that is pleasant to the sight, and
good for food; the tree of life also in the midst of the
garden, and the tree of knowledge of good and evil.

And a river went out of Eden to water the 10
garden; and from thence it was parted, and became
into four heads. The name of the first is Pison: 11
that is it which compasseth the whole land of Havilah,
where there is gold; And the gold of that land is 12
good: there is bdellium and the onyx stone. And 13
the name of the second river is Gihon: the same is
it that compasseth the whole land of Ethiopia.
And the name of the third river is Hiddekel: that 14
is it which goeth toward the east of Assyria. And
the fourth river is Euphrates.

And the Lord God took the man, and put him 15
into the garden of Eden to dress it and to keep it.
And the Lord God commanded the man, saying, Of 16
every tree of the garden thou mayest freely eat: But 17
of the tree of the knowledge of good and evil, thou
shalt not eat of it: for in the day that thou eatest
thereof thou shalt surely die.

And the Lord God said, It is not good that the 18
man should be alone; I will make him an help meet
for him. And out of the ground the Lord God formed 19
every beast of the field, and every fowl of the air;
and brought them unto Adam to see what he would

6 INTERMEDIATE BIBLE SELECTIONS

call them: and whatsoever Adam called every living
20 creature, that was the name thereof. And Adam gave
names to all cattle, and to the fowl of the air, and
to every beast of the field; but for Adam there was
21 not found an help meet for him. And the Lord God
caused a deep sleep to fall upon Adam, and he slept:
and he took one of his ribs, and closed up the flesh
22 instead thereof; And the rib, which the Lord God
had taken from man, made he a woman, and brought
23 her unto the man. And Adam said. This is now bone
of my bones, and flesh of my flesh: she shall be
called Woman, because she was taken out of Man.
24 Therefore shall a man leave his father and his mother,
and shall cleave unto his wife: and they shall be one
25 flesh. And they were both naked, the man and his
wife, and were not ashamed.

III. 1 Now the serpent was more subtil than any
beast of the field which the Lord God had made.
And he said unto the woman. Yea, hath God said.
2 Ye shall not eat of every tree of the garden? And
the woman said unto the serpent. We may eat of the
3 fruit of the trees of the garden: But of the fruit of
the tree which is in the midst of the garden, God
hath said, Ye shall not eat of it, neither shall ye
4 touch it, lest ye die. And the serpent said unto the
5 woman, Ye shall not surely die: For God doth know
that in the day ye eat thereof, then your eyes shall
be opened, and ye shall be as gods, knowing good
and evil.

6 And when the woman saw that the tree was
good for food, and that it was pleasant to the eyes,
and a tree to be desired to make one wise, she took

of the fruit thereof, and did eat, and gave also unto
her husband with her; and he did eat. And the eyes 7
of them both were opened, and they knew that they
were naked; and they sewed fig leaves together, and
made themselves aprons. And they heard the voice 8
of the Lord God walking in the garden in the cool of
the day: and Adam and his wife hid themselves from
the presence of the Lord God amongst the trees of
the garden. And the Lord God called unto Adam, 9
and said unto him, Where art thou? And he said, 10
I heard thy voice in the garden, and I was afraid,
because I was naked; and I hid myself. And he 11
said, Who told thee that thou wast naked? Hast
thou eaten of the tree, whereof I commanded thee
that thou shouldest not eat? And the man said, The 12
woman whom thou gavest to be with me, she gave
me of the tree, and I did eat. And the Lord God said 13
unto the woman, What is this that thou hast done?
And the woman said, The serpent beguiled me, and
I did eat.

And the Lord God said unto the serpent, Because 14
thou hast done this, thou art cursed above all cattle,
and above every beast of the field; upon thy belly
shalt thou go, and dust shalt thou eat all the days
of thy life: And I will put enmity between thee and 15
the woman, and between thy seed and her seed; it
shall bruise thy head, and thou shalt bruise his heel.
Unto the woman he said, I will greatly multiply thy 16
sorrow and thy conception; in sorrow thou shalt bring
forth children; and thy desire shall be to thy husband,
and he shall rule over thee. And unto Adam he said, 17
Because thou hast hearkened unto the voice of thy

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18 wife, and hast eaten of the tree, of which I com-
manded thee, saying, Thou shalt not eat of it:
cursed is the ground for thy sake; in sorrow shalt
19 thou eat of it all the days of thy life; Thorns also
and thistles shall it bring forth to thee; and thou shalt
eat the herb of the field; In the sweat of thy face
shalt thou eat bread, till thou return unto the ground;
for out of it wast thou taken: for dust thou art, and
unto dust shalt thou return.

20 And Adam called his wife's name Eve; because
21 she was the mother of all living. Unto Adam also
and to his wife did the Lord God make coats of skins,
22 and clothed them. And the Lord God said, Behold,
the man is become as one of us, to know good and
evil: and now, lest he put forth his hand, and take
also of the tree of life, and eat, and live for ever:
23 Therefore the Lord God sent him forth from the
garden of Eden, to till the ground from whence he
24 was taken. So he drove out the man; and he placed
at the east of the garden of Eden Cherubims, and a
flaming sword which turned every way, to keep the
way of the tree of life.

THE STORY OF CAIN AND ABEL

IV. 1-16

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

10 INTERMEDIATE BIBLE SELECTIONS

- 13 And Cain said unto the Lord, My punishment is
14 greater than I can bear. Behold, thou hast driven
 me out this day from the face of the earth; and
 from thy face shall I be hid; and I shall be a fugitive
 and a vagabond in the earth; and it shall come to
 pass, that every one that findeth me shall slay me.
- 15 And the Lord said unto him, Therefore whosoever
 slayeth Cain, vengeance shall be taken on him seven-
 fold. And the Lord set a mark upon Cain, lest any
16 finding him should kill him. And Cain went out
 from the presence of the Lord, and dwelt in the land
 of Nod, on the east of Eden.
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THE DELUGE

VI. 1—VI
22

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them. That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days: and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

But Noah found grace in the eyes of the Lord. These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence.

12 INTERMEDIATE BIBLE SELECTIONS

- 14 through them; and, behold, I will destroy them with
 the earth. Make thee an ark of gopher wood; rooms
 shalt thou make in the ark, and shalt pitch it within
 15 and without with pitch. And this is the fashion
 which thou shalt make it of: The length of the ark
 shall be three hundred cubits, the breadth of it fifty
 16 cubits, and the height of it thirty cubits. A window
 shalt thou make to the ark, and in a cubit shalt thou
 finish it above; and the door of the ark shalt thou
 set in the side thereof; with lower, second, and third
 17 stories shalt thou make it. And, behold, I, even I,
 do bring a flood of waters upon the earth, to destroy
 all flesh, wherein is the breath of life, from under
 heaven; and every thing that is in the earth shall
 18 die. But with thee will I establish my covenant;
 and thou shalt come into the ark, thou, and thy sons,
 19 and thy wife, and thy sons' wives with thee. And
 of every living thing of all flesh, two of every sort
 shalt thou bring into the ark, to keep them alive with
 20 thee; they shall be male and female. Of fowls after
 their kind, and of cattle after their kind, of every
 creeping thing of the earth after his kind, two of every
 21 sort shall come unto thee, to keep them alive. And
 take thou unto thee of all food that is eaten, and
 thou shalt gather it to thee; and it shall be for food
 for thee, and for them.
 22 Thus did Noah; according to all that God com-
 VII. 1 manded him, so did he. And the Lord said
 unto Noah, Come thou and all thy house into the ark;
 for thee have I seen righteous before me in this
 2 generation. Of every clean beast thou shalt take to
 thee by sevens, the male and his female: and of

beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

And Noah did according unto all that the Lord commanded him. And Noah was six hundred years old when the flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, There went in two and two unto Noah into the ark. the male and the female, as God had commanded Noah. And it came to pass after seven days, that the waters of the flood were upon the earth.

In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them. into the ark; They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind. and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark. two and two

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16 of all flesh, wherein is the breath of life. And they
that went in, went in male and female of all flesh,
as God had commanded him: and the Lord shut
him in.

17 And the flood was forty days upon the earth;
and the waters increased, and bare up the ark, and
18 it was lift up above the earth. And the waters pre-
vailed, and were increased greatly upon the earth;
19 and the ark went upon the face of the waters. And
the waters prevailed exceedingly upon the earth; and
all the high hills, that were under the whole heaven,
20 were covered. Fifteen cubits upward did the waters
21 prevail; and the mountains were covered. And all
flesh died that moved upon the earth, both of fowl,
and of cattle, and of beast, and of every creeping
thing that creepeth upon the earth, and every man:
22 All in whose nostrils was the breath of life, of all
23 that was in the dry land, died. And every living sub-
stance was destroyed which was upon the face of the
ground, both man, and cattle, and the creeping
things, and the fowl of the heaven; and they were
destroyed from the earth: and Noah only remained
alive, and they that were with him in the ark.

24 And the waters prevailed upon the earth an
VIII. 1 hundred and fifty days. And God remem-
bered Noah, and every living thing, and all the cattle
that was with him in the ark: and God made a wind
to pass over the earth, and the waters asswaged;
2 The fountains also of the deep and the windows of
heaven were stopped, and the rain from heaven was
3 restrained; And the waters returned from off the
earth continually: and after the end of the hundred

and fifty days the waters were abated. And the ark
rested in the seventh month, on the seventeenth day
of the month, upon the mountains of Ararat. And
the waters decreased continually until the tenth
month: in the tenth month, on the first day of the
month, were the tops of the mountains seen.

And it came to pass at the end of forty days,
that Noah opened the window of the ark which he
had made: And he sent forth a raven, which went
forth to and fro, until the waters were dried up from
off the earth. Also he sent forth a dove from him,
to see if the waters were abated from off the face of
the ground; But the dove found no rest for the sole
of her foot, and she returned unto him into the ark,
for the waters were on the face of the whole earth:
then he put forth his hand, and took her, and pulled
her in unto him into the ark. And he stayed yet other
seven days; and again he sent forth the dove out of
the ark: And the dove came in to him in the even-
ing; and, lo, in her mouth was an olive leaf pluckt
off: so Noah knew that the waters were abated from
off the earth. And he stayed yet other seven days;
and sent forth the dove; which returned not again
unto him any more.

And it came to pass in the six hundredth and
first year, in the first month, the first day of the
month, the waters were dried up from off the earth:
and Noah removed the covering of the ark, and looked,
and behold, the face of the ground was dry. And
in the second month, on the seven and twentieth day
of the month, was the earth dried. And God spake
unto Noah, saying, Go forth of the ark, thou, and

16 INTERMEDIATE BIBLE SELECTIONS

- thy wife, and thy sons, and thy sons' wives with thee.
17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.
- 18 And Noah went forth, and his sons and his wife,
19 and his sons' wives with him: Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth
20 out of the ark. And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.
- 21 And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite
22 any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.
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THE TOWER OF BABEL

XI. 1-9

And the whole earth was of one language, and
of one speech. And it came to pass, as they jour- 2
neyed from the east, that they found a plain in the
land of Shinar; and they dwelt there. And they 3
said one to another, Go to, let us make brick, and
burn them throughly. And they had brick for stone,
and slime had they for mortar. And they said, Go 4
to, let us build us a city and a tower, whose top
may reach unto heaven; and let us make us a name,
lest we be scattered abroad upon the face of the
whole earth. And the Lord came down to see the 5
city and the tower, which the children of men
builded. And the Lord said, Behold, the people is 6
one, and they have all one language; and this they
begin to do: and now nothing will be restrained from
them, which they have imagined to do. Go to, let 7
us go down, and there confound their language, that
they may not understand one another's speech. So 8
the Lord scattered them abroad from thence upon
the face of all the earth: and they left off to build
the city. Therefore is the name of it called Babel; 9
because the Lord did there confound the language of
all the earth: and from thence did the Lord scatter
them abroad upon the face of all the earth.

XII. 1-9

THE CALL OF ABRAHAM

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

- 2 And I will make of thee a great nation, and I will
bless thee, and make thy name great; and thou shalt
3 be a blessing: And I will bless them that bless thee,
and curse him that curseth thee: and in thee shall
all families of the earth be blessed.

- 4 So Abram departed, as the Lord had spoken
unto him; and Lot went with him: and Abram was
seventy and five years old when he departed out of
5 Haran. And Abram took Sarai his wife, and Lot
his brother's son, and all their substance that they
had gathered, and the souls that they had gotten in
Haran; and they went forth to go into the land of
Canaan; and into the land of Canaan they came.

- 6 And Abram passed through the land unto the place
of Sichem, unto the plain of Moreh. And the
7 Canaanite was then in the land. And the Lord ap-
peared unto Abram, and said, Unto thy seed will I
give this land: and there builded he an altar unto
8 the Lord, who appeared unto him. And he removed
from thence unto a mountain on the east of Beth-el,
and pitched his tent, having Beth-el on the west,
and Hai on the east: and there he builded an altar
unto the Lord, and called upon the name of the
9 Lord. And Abram journeyed, going on still toward
the south.
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THE DESTRUCTION OF SODOM AND
GOMORRAH

XVIII 16—
XIX. 19-29

And the men rose up from thence, and looked 16
toward Sodom: and Abraham went with them to
bring them on the way. And the Lord said, Shall I 17
hide from Abraham that thing which I do; Seeing 18
that Abraham shall surely become a great and mighty
nation, and all the nations of the earth shall be
blessed in him? For I know him, that he will com- 19
mand his children and his household after him, and
they shall keep the way of the Lord, to do justice
and judgment; that the Lord may bring upon
Abraham that which he hath spoken of him. And 20
the Lord said, Because the cry of Sodom and
Gomorrah is great, and because their sin is very
grievous; I will go down now, and see whether they 21
have done altogether according to the cry of it,
which is come unto me; and if not, I will know.

And the men turned their faces from thence, 22
and went toward Sodom: but Abraham stood yet
before the Lord. And Abraham drew near, and said, 23
Wilt thou also destroy the righteous with the wicked?
Peradventure there be fifty righteous within the city: 24
wilt thou also destroy and not spare the place for
the fifty righteous that are therein? That be far 25
from thee to do after this manner, to slay the righte-
ous with the wicked: and that the righteous should
be as the wicked, that be far from thee: Shall not
the Judge of all the earth do right? And the Lord 26
said, If I find in Sodom fifty righteous within the
city, then I will spare all the place for their sakes.

20 INTERMEDIATE BIBLE SELECTIONS

27 And Abraham answered and said, Behold now,
I have taken upon me to speak unto the Lord, which
28 am but dust and ashes: Peradventure there shall
lack five of the fifty righteous: wilt thou destroy all
the city for lack of five? And he said, If I find there
forty and five, I will not destroy it.

29 And he spake unto him yet again, and said,
Peradventure there shall be forty found there. And
he said, I will not do it for forty's sake.

30 And he said unto him, Oh let not the Lord be
angry, and I will speak: Peradventure there shall
thirty be found there. And he said, I will not do it,
if I find thirty there.

31 And he said, Behold now, I have taken upon
me to speak unto the Lord: Peradventure there shall
be twenty found there. And he said, I will not des-
troy it for twenty's sake.

32 And he said, Oh let not the Lord be angry,
and I will speak yet but this once: Peradventure
ten shall be found there. And he said, I will not
33 destroy it for ten's sake. And the Lord went his
way, as soon as he had left communing with
Abraham: and Abraham returned unto his place.

i. 14 And Lot went out, and spake unto his
sons-in-law, which married his daughters, and said,
Up, get you out of this place; for the Lord will
destroy this city. But he seemed as one that
15 mocked unto his sons-in-law. And when the morn-
ing arose, then the angels hastened Lot, saying, Arise,
take thy wife, and thy two daughters, which are
here; lest thou be consumed in the iniquity of the
16 city. And while he lingered, the men laid hold upon

his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed. 17

And Lot said unto them, Oh, not so, my Lord: Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar. The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt. And Abraham gat up early in the morning to the place where he stood before the Lord: And he looked toward Sodom and Gomorrah, and toward all the 18 19 20 21 22 23 24 25 26 27 28

22 INTERMEDIATE BIBLE SELECTIONS

land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

THE PROVING OF ABRAHAM

XXII. 1-19

And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: So they went both of them together.

And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham

24 INTERMEDIATE BIBLE SELECTIONS

- 11 stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said,
- 12 Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not
- 13 withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him
- 14 up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day. In the mount of the Lord it shall be seen.
- 15 And the angel of the Lord called unto Abraham
- 16 out of heaven the second time, And said, By myself have I sworn, saith the Lord. for because thou hast done this thing, and hast not withheld thy son, thine
- 17 only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his
- 18 enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.
- 19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.
-

JACOB AND HIS BROTHER ESAU

XXV. 27-34

XXVII. 1—

XXVIII. 2

And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

27

28

And Jacob sod pottage: and Esau came from the field, and he was faint: And Esau said to Jacob. Feed me, I pray thee, with that same red pottage: for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

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31, 32

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And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I. And he said, Behold now, I am old, I know not the day of my death: Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

XXVII. 1

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3

4

And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for

5

6 venison, and to bring it. And Rebekah spake unto
Jacob her son, saying. Behold, I heard thy father
7 speak unto Esau thy brother, saying, Bring me
venison, and make me savoury meat, that I may eat,
and bless thee before the Lord before my death.
8 Now therefore, my son, obey my voice according to
9 that which I command thee. Go now to the flock,
and fetch me from thence two good kids of the goats;
and I will make them savoury meat for thy father,
10 such as he loveth: And thou shalt bring it to thy
father, that he may eat. and that he may bless thee
before his death.

11 And Jacob said to Rebekah his mother, Behold,
Esau my brother is a hairy man, and I am a smooth
12 man: My father peradventure will feel me, and I
shall seem to him as a deceiver; and I shall bring
13 a curse upon me, and not a blessing. And his mother
said unto him, Upon me be thy curse, my son: only
obey my voice, and go fetch me them.

14 And he went, and fetched, and brought them to
his mother: and his mother made savoury meat, such
15 as his father loved. And Rebekah took goodly
raiment of her eldest son Esau, which were with her
in the house, and put them upon Jacob her younger
16 son: And she put the skins of the kids of the goats
upon his hands, and upon the smooth of his neck:
17 And she gave the savoury meat and the bread, which
she had prepared, into the hand of her son Jacob.

18 And he came unto his father, and said, My
father: and he said, Here am I; who art thou, my
19 son? And Jacob said unto his father, I am Esau
thy firstborn; I have done according as thou badest

me: arise, I pray thee, sit and eat of my venison,
 that thy soul may bless me. And Isaac said unto his 20
 son, How is it that thou hast found it so quickly, my
 son? And he said, Because the Lord thy God
 brought it to me. And Isaac said unto Jacob, Come 21
 near, I pray thee, that I may feel thee, my son,
 whether thou be my very son Esau or not. And 22
 Jacob went near unto Isaac his father; and he felt
 him, and said, (The voice is Jacob's voice, but the
 hands are the hands of Esau.) And he discerned him 23
 not, because his hands were hairy, as his brother
 Esau's hands: so he blessed him. And he said, Art 24
 thou my very son Esau? And he said, I am. And 25
 he said, Bring it near to me, and I will eat of my
 son's venison, that my soul may bless thee. And he
 brought it near to him, and he did eat: and he
 brought him wine, and he drank. And his father 26
 Isaac said unto him, Come near now, and kiss me,
 my son. And he came near, and kissed him: and 27
 he smelled the smell of his raiment, and blessed him,
 and said, See, the smell of my son is as the smell of
 a field which the Lord hath blessed: Therefore God 28
 give thee of the dew of heaven, and the fatness of
 the earth, and plenty of corn and wine: Let people 29
 serve thee, and nations bow down to thee: be lord
 over thy brethren, and let thy mother's sons bow
 down to thee: cursed be every one that curseth thee,
 and blessed be he that blesseth thee.

And it came to pass, as soon as Isaac had made 30
 an end of blessing Jacob, and Jacob was yet scarce
 gone out from the presence of Isaac his father, that
 Esau his brother came in from his hunting. And 31

he also had made savoury meat, and brought it unto his father, and said unto his father: Let my father arise, and eat of his son's venison, that thy soul may
 32 bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn
 33 Esau. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

34 And when Esau heard the words of his father he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also. O my
 35 father. And he said, Thy brother came with subtilty,
 36 and hath taken away thy blessing. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright: and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?
 37 And Isaac answered and said unto Esau, Behold, I have made him thy lord and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also. O my father. And Esau lifted up his voice, and wept
 39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the

dominion, that thou shalt break his yoke from off thy neck.

And Esau hated Jacob because of the blessing 41
wherewith his father blessed him: and Esau said in
his heart, The days of mourning for my father are at
hand; then will I slay my brother Jacob. And these 42
words of Esau her elder son were told to Rebekah:
and she sent and called Jacob her younger son, and
said unto him, Behold, thy brother Esau, as touch-
ing thee, doth comfort himself, purposing to kill thee.
Now therefore, my son, obey my voice; and arise, 43
flee thou to Laban my brother to Haran; And tarry 44
with him a few days, until thy brother's fury turn
away; Until thy brother's anger turn away from thee, 45
and he forget that which thou hast done to him: then
I will send, and fetch thee from thence: why should
I be deprived also of you both in one day?

And Rebekah said to Isaac, I am weary of my 46
life because of the daughters of Heth: if Jacob take
a wife of the daughters of Heth, such as these which
are of the daughters of the land, what good shall my
life do me? And Isaac called Jacob, and blessed XXVIII. 1
him, and charged him, and said unto him,
Thou shalt not take a wife of the daughters of Canaan.
Arise, go to Padan-aram, to the house of Bethuel 2
thy mother's father; and take thee a wife from thence
of the daughters of Laban thy mother's brother.

XXVIII.
10-22**JACOB'S LADDER**

- 10 And Jacob went out from Beer-sheba, and went
11 toward Haran. And he lighted upon a certain place,
and tarried there all night, because the sun was set;
and he took of the stones of that place, and put them
for his pillows, and lay down in that place to sleep.
12 And he dreamed, and behold a ladder set up on the
earth, and the top of it reached to heaven: and behold
the angels of God ascending and descending on it.
13 And, behold, the Lord stood above it, and said, I
am the Lord God of Abraham thy father, and the
God of Isaac: the land whereon thou liest, to thee
14 will I give it, and to thy seed; And thy seed shall be
as the dust of the earth, and thou shalt spread abroad
to the west, and to the east, and to the north, and
to the south: and in thee and in thy seed shall all
15 the families of the earth be blessed. And, behold,
I am with thee, and will keep thee in all places
whither thou goest, and will bring thee again into
this land; for I will not leave thee, until I have done
that which I have spoken to thee of.
16 And Jacob awaked out of his sleep, and he said,
Surely the Lord is in this place; and I knew it not.
17 And he was afraid, and said, How dreadful is this
place! this is none other but the house of God, and
this is the gate of heaven.
18 And Jacob rose up early in the morning, and
took the stone that he had put for his pillows, and
set it up for a pillar, and poured oil upon the top of
19 it. And he called the name of that place **Beth-el**:
but the name of that city was called **Luz** at the first.

And Jacob vowed a vow, saying, If God will be with 20.
me, and will keep me in this way that I go, and will
give me bread to eat, and raiment to put on, So that 21
I come again to my father's house in peace; then
shall the Lord be my God: And this stone, which I 22
have set for a pillar, shall be God's house: and of all
that thou shalt give me I will surely give the tenth
unto thee.

XXXVII;
 XXXIX—
 XLVI. 7;
 XLVI. 28—
 XLVII. 12

STORY OF JOSEPH AND HIS BRETHREN

And Jacob dwelt in the land wherein his father
 2 was a stranger, in the land of Canaan. These are
 the generations of Jacob. Joseph, being seventeen
 years old, was feeding the flock with his brethren;
 and the lad was with the sons of Bilhah, and with the
 sons of Zilpah, his father's wives: and Joseph brought
 3 unto his father their evil report. Now Israel loved
 Joseph more than all his children, because he was
 the son of his old age: and he made him a coat of
 4 many colours. And when his brethren saw that their
 father loved him more than all his brethren, they
 hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it his
 5 brethren: and they hated him yet the more. And he
 6 said unto them, Hear, I pray you, this dream which
 I have dreamed: For, behold, we were binding
 7 sheaves in the field, and, lo, my sheaf arose, and
 also stood upright; and, behold, your sheaves stood
 round about, and made obeisance to my sheaf. And
 8 his brethren said to him, Shalt thou indeed reign
 over us? or shalt thou indeed have dominion over us?
 And they hated him yet the more for his dreams, and
 for his words.

And he dreamed yet another dream, and told it
 9 his brethren, and said, Behold, I have dreamed a
 dream more; and, behold, the sun and the moon and
 10 the eleven stars made obeisance to me. And he told
 it to his father, and to his brethren: and his father
 rebuked him, and said unto him, What is this dream

that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying. 11

And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. 12 13 14 15 16 17

And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. 18 19 20

And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their 21 22

23 hands, to deliver him to his father again. And it
came to pass, when Joseph was come unto his
brethren, that they stript Joseph out of his coat, his
24 coat of many colours that was on him; And they
took him, and cast him into a pit: and the pit was
empty, there was no water in it.

25 And they sat down to eat bread: and they lifted
up their eyes and looked, and, behold, a company of
Ishmeelites came from Gilead with their camels
bearing spicery and balm and myrrh, going to carry
26 it down to Egypt. And Judah said unto his brethren,
What profit is it if we slay our brother, and conceal
27 his blood? Come, and let us sell him to the Ish-
meelites, and let not our hand be upon him; for he
is our brother and our flesh. And his brethren were
28 content. Then there passed by Midianites merchant-
men; and they drew and lifted up Joseph out of the
pit, and sold Joseph to the Ishmeelites for twenty
pieces of silver: and they brought Joseph into Egypt.

29 And Reuben returned unto the pit; and, behold,
Joseph was not in the pit; and he rent his clothes.
30 And he returned unto his brethren, and said, The
child is not; and I, whither shall I go?

31 And they took Joseph's coat, and killed a kid
32 of the goats, and dipped the coat in the blood; And
they sent the coat of many colours, and they brought
it to their father; and said, This have we found: know
33 now whether it be thy son's coat or no. And he
knew it, and said, It is my son's coat; an evil beast
hath devoured him; Joseph is without doubt rent in
34 pieces. And Jacob rent his clothes, and put sack-
cloth upon his loins, and mourned for his son many

days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake; and the blessing of the Lord was upon all that he had in the house, and in the field. And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured.

And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath com-

9 mitted all that he hath to my hand; There is none
greater in this house than I; neither hath he kept
back anything from me but thee, because thou art
his wife: how then can I do this great wickedness,
10 and sin against God? And it came to pass, as she
spake to Joseph day by day, that he hearkened not
unto her, to lie by her, or to be with her.

11 And it came to pass about this time, that Joseph
went into the house to do his business; and there
12 was none of the men of the house there within. And
she caught him by his garment, saying, Lie with me:
and he left his garment in her hand, and fled, and
13 got him out. And it came to pass when she saw
that he had left his garment in her hand, and was
14 fled forth, That she called unto the men of her house,
and spake unto them, saying, See, he hath brought
in an Hebrew unto us to mock us; he came in unto
me to lie with me, and I cried with a loud voice:
15 And it came to pass, when he heard that I lifted up
my voice and cried, that he left his garment with me,
16 and fled, and got him out. And she laid up his
17 garment by her, until his lord came home. And she
spake unto him according to these words, saying,
The Hebrew servant, which thou hast brought unto
18 us, came in unto me to mock me: And it came to
pass, as I lifted up my voice and cried, that he left
his garment with me, and fled out.

19 And it came to pass, when his master heard the
words of his wife, which she spake unto him, saying.
After this manner did thy servant to me; that his
20 wrath was kindled. And Joseph's master took him,
and put him into the prison, a place where the king's

prisoners were bound : and he was there in the prison.
 But the Lord was with Joseph, and shewed him 21
 mercy, and gave him favour in the sight of the keeper
 of the prison. And the keeper of the prison com 22
 mitted to Joseph's hand all the prisoners that were
 in the prison; and whatsoever they did there, he was
 the doer of it. The keeper of the prison looked not 23
 to any thing that was under his hand; because the
 Lord was with him, and that which he did, the Lord
 made it to prosper.

And it came to pass after these things, XL. 1
 that the butler of the king of Egypt and his baker
 had offended their lord the king of Egypt. And 2
 Pharaoh was wroth against two of his officers, against
 the chief of the butlers, and against the chief of the
 bakers. And he put them in ward in the house of 3
 the captain of the guard, into the prison, the place
 where Joseph was bound. And the captain of the 4
 guard charged Joseph with them, and he served them :
 and they continued a season in ward.

And they dreamed a dream both of them, each 5
 man his dream in one night, each man according to
 the interpretation of his dream, the butler and the
 baker of the king of Egypt, which were bound in
 the prison. And Joseph came in unto them in the 6
 morning, and looked upon them, and, behold, they
 were sad. And he asked Pharaoh's officers that were 7
 with him in the ward of his lord's house, saying,
 Wherefore look ye so sadly today? And they said 8
 unto him, We have dreamed a dream, and there is
 no interpreter of it. And Joseph said unto them,

38 INTERMEDIATE BIBLE SELECTIONS

Do not interpretations belong to God? tell me them.
I pray you.

9 And the chief butler told his dream to Joseph,
and said to him, In my dream, behold, a vine was
10 before me; And in the vine were three branches: and
it was as though it budded, and her blossoms shot
forth; and the clusters thereof brought forth ripe
11 grapes: And Pharaoh's cup was in my hand: and I
took the grapes, and pressed them into Pharaoh's
cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, This is the inter-
pretation of it: The three branches are three days:
13 Yet within three days shall Pharaoh lift up thine head.
and restore thee unto thy place: and thou shalt
deliver Pharaoh's cup into his hand, after the former
14 manner when thou wast his butler. But think on me
when it shall be well with thee, and shew kindness, I
pray thee, unto me, and make mention of me unto
15 Pharaoh, and bring me out of this house: For indeed
I was stolen away out of the land of the Hebrews: and
here also have I done nothing that they should put
me into the dungeon.

16 When the chief baker saw that the interpretation
was good, he said unto Joseph, I also was in my
dream, and, behold, I had three white baskets on my
17 head: And in the uppermost basket there was of all
manner of bakemeats for Pharaoh; and the birds did
18 eat them out of the basket upon my head. And
Joseph answered and said, This is the interpretation
thereof: The three baskets are three days: Yet
19 within three days shall Pharaoh lift up thy head from

off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: But he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgot him.

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fat-fleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none

9 that could interpret them unto Pharaoh. Then spake
the chief butler unto Pharaoh, saying, I do remem-
10 ber my faults this day: Pharaoh was wroth with his
servants, and put me in ward in the captain of the
11 guard's house, both me and the chief baker: And
we dreamed a dream in one night, I and he; we
dreamed each man according to the interpretation of
12 his dream. And there was there with us a young
man, an Hebrew, servant to the captain of the guard;
and we told him, and he interpreted to us our dreams;
to each man according to his dream he did interpret.
13 And it came to pass, as he interpreted to us, so it
was; me he restored unto mine office, and him he
hanged.

14 Then Pharaoh sent and called Joseph, and they
brought him hastily out of the dungeon: and he
shaved himself, and changed his raiment, and came
15 in unto Pharaoh. And Pharaoh said unto Joseph,
I have dreamed a dream, and there is none that can
interpret it: and I have heard say of thee, that thou
16 canst understand a dream to interpret it. And
Joseph answered Pharaoh, saying, It is not in me:
God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, In my dream,
18 behold, I stood upon the bank of the river: And,
behold, there came up out of the river seven kine,
fatfleshed and well favoured; and they fed in a
19 meadow: And, behold, seven other kine came up
after them, poor and very ill favoured and lean-
fleshed, such as I never saw in all the land of Egypt
20 for badness: And the lean and the ill favoured kine
21 did eat up the first seven fat kine: And when they

had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke. And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them: And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of

- the land of Egypt in the seven plenteous years.
- 35 And let them gather all the food of those good years
that come, and lay up corn under the hand of
36 Pharaoh, and let them keep food in the cities. And
that food shall be for store to the land against the
seven years of famine, which shall be in the land of
Egypt; that the land perish not through the famine.
- 37 And the thing was good in the eyes of Pharaoh,
38 and in the eyes of all his servants. And Pharaoh
said unto his servants, Can we find such a one as
39 this is, a man in whom the Spirit of God is? And
Pharaoh said unto Joseph, Forasmuch as God hath
shewed thee all this, there is none so discreet and
40 wise as thou art: Thou shalt be over my house, and
according unto thy word shall all my people be ruled:
41 only in the throne will I be greater than thou. And
Pharaoh said unto Joseph, See, I have set thee over
42 all the land of Egypt. And Pharaoh took off his
ring from his hand, and put it upon Joseph's hand.
and arrayed him in vestures of fine linen, and put a
43 gold chain about his neck; And he made him to ride
in the second chariot which he had; and they cried
before him, Bow the knee: and he made him ruler
44 over all the land of Egypt. And Pharaoh said unto
Joseph, I am Pharaoh, and without thee shall no
man lift up his hand or foot in all the land of Egypt.
- 45 And Pharaoh called Joseph's name Zaphnath-
paaneah; and he gave him to wife Asenath the
daughter of Poti-pherah priest of On. And
Joseph went out over all the land of Egypt.
- 46 And Joseph was thirty years old when he stood before
Pharaoh king of Egypt. And Joseph went out from

the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Poti-pherah priest of On bare unto him. And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

And the seven years of plenteousness, that was in the land of Egypt, were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

XLII. 1 Now when Jacob saw that there was corn
 in Egypt, Jacob said unto his sons, Why do ye
 2 look one upon another? And he said, Behold, I
 have heard that there is corn in Egypt: get you
 down thither, and buy for us from thence; that we
 3 may live, and not die. And Joseph's ten brethren
 4 went down to buy corn in Egypt. But Benjamin,
 Joseph's brother, Jacob sent not with his brethren;
 for he said, Lest peradventure mischief befall him.

5 And the sons of Israel came to buy corn among
 those that came: for the famine was in the land of
 6 Canaan. And Joseph was the governor over the
 land, and he it was that sold to all the people of the
 land: and Joseph's brethren came, and bowed down
 themselves before him with their faces to the earth.
 7 And Joseph saw his brethren, and he knew them,
 but made himself strange unto them, and spake
 roughly unto them; and he said unto them, Whence
 come ye? And they said. From the land of Canaan
 to buy food.

8 And Joseph knew his brethren, but they knew
 9 not him. And Joseph remembered the dreams which
 he dreamed of them, and said unto them, Ye are
 spies; to see the nakedness of the land ye are come.
 10 And they said unto him, Nay, my lord, but to buy
 11 food are thy servants come. We are all one man's
 sons; we are true men, thy servants are no spies.
 12 And he said unto them, Nay, but to see the naked-
 13 ness of the land ye are come. And they said, Thy
 servants are twelve brethren, the sons of one man
 in the land of Canaan; and, behold, the youngest is
 14 this day with our father, and one is not. And Joseph

said unto them, That is it that I spake unto you, saying, Ye are spies: Hereby ye shall be proved: 15
By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send 16
one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies.

And he put them all together into ward three 17
days. And Joseph said unto them the third day, 18
This do, and live; for I fear God: If ye be true men, 19
let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: But bring your youngest brother unto me; 20
so shall your words be verified, and ye shall not die. And they did so. And they said one to another. 21
We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, 22
Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. 22

And they knew not that Joseph understood 23
them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; 24
and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. Then Joseph commanded to fill 25
their sacks with corn, and to restore every man's money into his sack, and to give them provision for

26 the way: and thus did he unto them. And they
laded their asses with the corn, and departed thence.

27 And as one of them opened his sack to give his
ass provender in the inn, he espied his money; for,
28 behold, it was in his sack's mouth. And he said
unto his brethren, My money is restored; and lo, it
is even in my sack: and their heart failed them,
and they were afraid, saying one to another, What
is this that God hath done unto us?

29 And they came unto Jacob their father unto the
land of Canaan, and told him all that befell unto
30 them; saying, The man, who is the lord of the land,
spake roughly to us, and took us for spies of the
31 country. And we said unto him, We are true men;
32 we are no spies: We be twelve brethren, sons of our
father; one is not, and the youngest is this day with
33 our father in the land of Canaan. And the man, the
lord of the country, said unto us, Hereby shall I
know that ye are true men; leave one of your brethren
here with me, and take food for the famine of your
34 households, and be gone: And bring your youngest
brother unto me: then shall I know that ye are no
spies, but that ye are true men: so will I deliver
you your brother, and ye shall traffick in the land.

35 And it came to pass as they emptied their sacks,
that, behold, every man's bundle of money was in
his sack: and when both they and their father saw
36 the bundles of money, they were afraid. And Jacob
their father said unto them, Me have ye bereaved of
my children: Joseph is not, and Simeon is not, and
ye will take Benjamin away: all these things are
37 against me. And Reuben spake unto his father,

saying, Slay my two sons, if I bring him not to thee : deliver him into my hand, and I will bring him to thee again. And he said, My son shall not go down with you ; for his brother is dead, and he is left alone : if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave. 38

And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food : But if thou wilt not send him, we will not go down : for the man said unto us, Ye shall not see my face, except your brother be with you. And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother ? And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive ? have ye another brother ? and we told him according to the tenor of these words : could we certainly know that he would say, Bring your brother down ? XLIII. 1

And Judah said unto Israel his father, Send the lad with me, and we will arise and go ; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him ; of my hand shalt thou require him : if I bring him not unto thee, and set him before thee, then let me bear the blame for ever : For except we had lingered, surely now 8 9 10

- 11 we had returned this second time. And their father Israel said unto them, If it **must** be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:
- 12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it
- 13 was an oversight: Take also your brother, and arise,
- 14 go again unto the man: And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.
- 15 And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before
- 16 Joseph. And when Joseph saw Benjamin with them. he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall
- 17 dine with me at noon. And the man did as Joseph bade; and the man brought the men into Joseph's
- 18 house. And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us
- 19 for bondmen, and our asses. And they came near to the steward of Joseph's house, and they communed with him at the door of the house, And said,
- 20 O sir, we came indeed down at the first time to buy food: And it came to pass, when we came to the
- 21 inn, that we opened our sacks, and, behold, every

man's money was in the mouth of his sack, our
 money in full weight: and we have brought it again
 in our hand. And other money have we brought 22
 down in our hands to buy food: we cannot tell who
 put our money in our sacks. And he said, Peace 23
 be to you, fear not: your God, and the God of your
 father, hath given you treasure in your sacks: I had
 your money. And he brought Simeon out unto
 them. And the man brought the men into Joseph's 24
 house, and gave them water, and they washed their
 feet; and he gave their asses provender. And they 25
 made ready the present against Joseph came at noon:
 for they heard that they should eat bread there.

And when Joseph came home, they brought him 26
 the present which was in their hand into the house,
 and bowed themselves to him to the earth. And he 27
 asked them of their welfare, and said, Is your father
 well, the old man of whom ye spake? Is he yet
 alive? And they answered, Thy servant our father 28
 is in good health, he is yet alive. And they bowed
 down their heads, and made obeisance. And he lifted 29
 up his eyes, and saw his brother Benjamin, his
 mother's son, and said, Is this your younger brother,
 of whom ye spake unto me? And he said, God be
 gracious unto thee, my son. And Joseph made 30
 haste; for his bowels did yearn upon his brother: and
 he sought where to weep; and he entered into his
 chamber, and wept there. And he washed his face, 31
 and went out, and refrained himself, and said, Set
 on bread. And they set on for him by himself, and 32
 for them by themselves, and for the Egyptians,
 which did eat with him, by themselves: because the

Egyptians might not eat bread with the Hebrews;
 33 for that is an abomination unto the Egyptians. And
 they sat before him, the first-born according to his
 birthright, and the youngest according to his youth:
 34 and the men marvelled one at another. And he
 took and sent messes unto them from before him:
 but Benjamin's mess was five times so much as any
 of theirs. And they drank, and were merry with
 him.

XLIV. 1 And he commanded the steward of his
 house, saying, Fill the men's sacks with food, as
 much as they can carry, and put every man's money
 2 in his sack's mouth. And put my cup, the silver
 cup, in the sack's mouth of the youngest, and his
 corn money. And he did according to the word that
 Joseph had spoken.

3 As soon as the morning was light, the men were
 4 sent away, they and their asses. And when they
 were gone out of the city, and not yet far off, Joseph
 said unto his steward, Up, follow after the men; and
 when thou dost overtake them, say unto them,
 5 Wherefore have ye rewarded evil for good? Is not
 this it in which my lord drinketh, and whereby indeed
 he divineth? ye have done evil in so doing.

6 And he overtook them, and he spake unto them
 7 these same words. And they said unto him, Where-
 fore saith my lord these words? God forbid that
 thy servants should do according to this thing:
 8 Behold, the money, which we found in our sacks'
 mouths, we brought again unto thee out of the land
 of Canaan: how then should we steal out of thy
 9 lord's house silver or gold? With whomsoever of

thy servants it be found, both let him die, and we also will be my lord's bondmen. And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

Then they rent their clothes, and laded every man his ass, and returned to the city. And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground. And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine? And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found. And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.

My lord asked his servants, saying, Have ye a father, or a brother? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone

21 is left of his mother, and his father loveth him. And
thou saidst unto thy servants, Bring him down unto
22 me, that I may set mine eyes upon him. And we
said unto my lord, The lad cannot leave his father:
for if he should leave his father, his father would
23 die. And thou saidst unto thy servants, Except your
youngest brother come down with you, ye shall see
my face no more.

24 And it came to pass when we came up unto thy
servant my father, we told him the words of my
25 lord. And our father said, Go again, and buy us
26 a little food. And we said, We cannot go down: if
our youngest brother be with us, then will we go
down: for we may not see the man's face, except our
27 youngest brother be with us. And thy servant my
father said unto us, Ye know that my wife bare me
28 two sons: And the one went out from me, and I
said, Surely he is torn in pieces; and I saw him not
29 since: And if ye take this also from me, and mis-
chief befall him, ye shall bring down my gray hairs
with sorrow to the grave.

30 Now therefore when I come to thy servant my
father, and the lad be not with us; seeing that his
31 life is bound up in the lad's life; It shall come to
pass, when he seeth that the lad is not with us, that
he will die: and thy servants shall bring down the
gray hairs of thy servant our father with sorrow to
32 the grave. For thy servant became surety for the
lad unto my father, saying, If I bring him not unto
thee, then I shall bear the blame to my father for
33 ever. Now therefore, I pray thee, let thy servant
abide instead of the lad a bondman to my lord; and

let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father. 34

Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet livē? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy XLV. 1 2 3 4 5 6 7 8 9 10

11 children's children, and thy flocks, and thy herds,
and all that thou hast: And there will I nourish thee;
for yet there are five years of famine; lest thou, and
thy household, and all that thou hast, come to
12 poverty. And, behold, your eyes see, and the eyes
of my brother Benjamin, that it is my mouth that
13 speaketh unto you. And ye shall tell my father of
all my glory in Egypt, and of all that ye have seen;
and ye shall haste and bring down my father hither.

14 And he fell upon his brother Benjamin's neck,
15 and wept; and Benjamin wept upon his neck. More-
over he kissed all his brethren, and wept upon them:
16 and after that his brethren talked with him. And
the fame thereof was heard in Pharaoh's house, say-
ing, Joseph's brethren are come: and it pleased
17 Pharaoh well, and his servants. And Pharaoh said
unto Joseph, Say unto thy brethren, This do ye; lade
your beasts, and go, get you unto the land of Canaan;
18 And take your father and your households, and come
unto me: and I will give you the good of the land
19 of Egypt, and ye shall eat the fat of the land. Now
thou art commanded, this do ye; take you wagons
out of the land of Egypt for your little ones, and
20 for your wives, and bring your father, and come. Also
regard not your stuff; for the good of all the land of
Egypt is yours.

21 And the children of Israel did so: and Joseph
gave them wagons, according to the commandment of
22 Pharaoh, and gave them provision for the way. To
all of them he gave each man changes of raiment;
but to Benjamin he gave three hundred pieces of
23 silver, and five changes of raiment. And to his

father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

So he sent his brethren away, and they departed : 24
and he said unto them, See that ye fall not out by
the way. And they went up out of Egypt, and came 25
into the land of Canaan unto Jacob their father,
And told him, saying, Joseph is yet alive, and he is 26
governor over all the land of Egypt. And Jacob's
heart fainted, for he believed them not. And they told 27
him all the words of Joseph, which he had said unto
them: and when he saw the wagons which Joseph
had sent to carry him, the spirit of Jacob their father
revived: And Israel said, It is enough; Joseph my 28
son is yet alive: I will go and see him before I die.

And Israel took his journey with all that XLVI. 1
he had, and came to Beer-sheba, and offered
sacrifices unto the God of his father Isaac. And God 2
spake unto Israel in the visions of the night, and
said, Jacob, Jacob. And he said, Here am I. And 3
he said, I am God, the God of thy father: fear not to
go down into Egypt; for I will there make of thee a
great nation: I will go down with thee into Egypt; 4
and I will also surely bring thee up again: and Joseph
shall put his hand upon thine eyes.

And Jacob rose up from Beer-sheba: and the 5
sons of Israel carried Jacob their father, and their
little ones, and their wives, in the wagons which
Pharaoh had sent to carry him. And they took their 6
cattle, and their goods, which they had gotten in the
land of Canaan, and came into Egypt, Jacob, and

7 all his seed with him: His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

28 And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the
29 land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his
30 neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.

31 And Joseph said unto his brethren, and unto his father's house, I will go up, and show Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto
32 me; And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks,
33 and their herds, and all that they have. And it shall come to pass, when Pharaoh shall call you, and
34 shall say, What is your occupation? That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

XLVII. 1 Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they
2 are in the land of Goshen. And he took some of his brethren, even five men, and presented them unto
3 Pharaoh. And Pharaoh said unto his brethren,

What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers. They said moreover unto Pharaoh, 4
For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen. And Pharaoh spake unto Joseph, saying, 5
Thy father and thy brethren are come unto thee: The land of Egypt is before thee; in the best of the 6
land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.

And Joseph brought in Jacob his father, and set 7
him before Pharaoh: and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How old art thou? 8
And Jacob said unto Pharaoh, The days of the years 9
of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. And Jacob blessed Pharaoh, and went 10
out from before Pharaoh.

And Joseph placed his father and his brethren, 11
and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his 12
father, and his brethren, and all his father's household, with bread, according to their families.

EXODUS

I. 6-14, 22 THE OPPRESSION OF ISRAEL IN EGYPT

- 6 And Joseph died, and all his brethren, and all
7 that generation. And the children of Israel were
fruitful, and increased abundantly, and multiplied,
and waxed exceeding mighty; and the land was filled
with them.
- 8 Now there arose up a new king over Egypt,
9 which knew not Joseph. And he said unto his people,
Behold, the people of the children of Israel are more
10 and mightier than we: Come on, let us deal wisely
with them; lest they multiply, and it come to pass,
that, when there falleth out any war, they join also
unto our enemies, and fight against us, and so get
11 them up out of the land. Therefore they did set over
them taskmasters to afflict them with their burdens.
And they built for Pharaoh treasure cities, Pithom
12 and Raamses. But the more they afflicted them, the
more they multiplied and grew. And they were
13 grieved because of the children of Israel. And the
Egyptians made the children of Israel to serve with
14 rigour: And they made their lives bitter with hard
bondage, in mortar, and in brick, and in all manner
of service in the field: all their service, wherein they
made them serve, was with rigour.
- 22 And Pharaoh charged all his people, saying,
Every son that is born ye shall cast into the river,
and every daughter ye shall save alive.
-

THE STORY OF MOSES

II. 1—
IV. 21

And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him.

And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and

looked on their burdens: and he spied an Egyptian
12 smiting an Hebrew, one of his brethren. And he
looked this way and that way, and when he saw that
there was no man, he slew the Egyptian, and hid
13 him in the sand. And when he went out the second
day, behold, two men of the Hebrews strove together:
and he said to him that did the wrong, Wherefore
14 smitest thou thy fellow? And he said, Who made
thee a prince and a judge over us? intendest thou
to kill me, as thou killedst the Egyptian? And
Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought
to slay Moses. But Moses fled from the face of
Pharaoh, and dwelt in the land of Midian: and he
16 sat down by a well. Now the priest of Midian had
seven daughters: and they came and drew water,
and filled the troughs to water their father's flock.
17 And the shepherds came and drove them away: but
Moses stood up and helped them, and watered their
18 flock. And when they came to Reuel their father, he
said, How is it that ye are come so soon to-day?
19 And they said, An Egyptian delivered us out of the
hand of the shepherds, and also drew water enough
20 for us, and watered the flock. And he said unto his
daughters, And where is he? why is it that ye have
left the man? call him, that he may eat bread.

21 And Moses was content to dwell with the man:
22 and he gave Moses Zipporah his daughter. And she
bare him a son, and he called his name Gershom: for
he said, I have been a stranger in a strange land.

23 And it came to pass in process of time, that the
king of Egypt died: and the children of Israel sighed

by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.

Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites,

and the Perizzites, and the Hivites, and the Jebusites.

- 9 Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.
- 10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

- 11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth
- 12 the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

- 13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall
- 14 I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

- 15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial
- 16 unto all generations. Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in
- 17 Egypt: And I have said, I will bring you up out of

the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God. And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go. And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.

And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.

And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

- 5 That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.
- 6 And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold,
- 7 his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was turned again as his
- 8 other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter
- 9 sign. And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land.
- 10 And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech,
- 11 and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not
- 12 I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. And he
- 13 said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the
- 14 Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to

meet thee: and when he seeth thee, he will be glad
in his heart. And thou shalt speak unto him, and 15
put words in his mouth: and I will be with thy
mouth, and with his mouth, and will teach you what
ye shall do. And he shall be thy spokesman unto the 16
people: and he shall be, even he shall be to thee
instead of a mouth, and thou shalt be to him instead
of God. And thou shalt take this rod in thine hand, 17
wherewith thou shalt do signs.

And Moses went and returned to Jethro his 18
father in law, and said unto him, Let me go, I pray
thee, and return unto my brethren which are in
Egypt, and see whether they be yet alive. And
Jethro said to Moses, Go in peace. And the Lord 19
said unto Moses in Midian, Go, return into Egypt:
for all the men are dead which sought thy life.

And Moses took his wife and his sons, and set 20
them upon an ass, and he returned to the land of
Egypt: and Moses took the rod of God in his hand.

And the Lord said unto Moses, When thou goest 21
to return into Egypt, see that thou do all those
wonders before Pharaoh, which I have put in thine
hand: but I will harden his heart, that he shall not
let the people go.

V. 1—VI. 13;
VII. 1-13

BRICKS WITHOUT STRAW AND THE
PROMISE OF DELIVERANCE

- V. 1 And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto
- 2 me in the wilderness. And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel
- 3 go. And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the Lord our God; lest he fall upon us with pestilence, or with
- 4 the sword. And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people
- 5 from their works? get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.
- 6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,
- 7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for
- 8 themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our
- 9 God. Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.
- 10 And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

Go ye, get you straw where ye can find it: yet not 11 12
ought of your work shall be diminished. So the people
were scattered abroad throughout all the land of Egypt
to gather stubble instead of straw. And the task- 13
masters hasted them, saying, Fulfil your works, your
daily tasks, as when there was straw. And the 14
officers of the children of Israel, which Pharaoh's
taskmasters had set over them, were beaten, and
demanded, Wherefore have ye not fulfilled your task
in making brick both yesterday and to-day, as here-
tofore? Then the officers of the children of Israel 15
came and cried unto Pharaoh, saying, Wherefore
dealest thou thus with thy servants? There is no 16
straw given unto thy servants, and they say to us,
Make brick: and, behold, thy servants are beaten;
but the fault is in thine own people. But he said, 17
Ye are idle, ye are idle: therefore ye say, Let us go
and do sacrifice to the Lord. Go therefore now, and 18
work; for there shall no straw be given you, yet shall
ye deliver the tale of bricks.

And the officers of the children of Israel did see 19
that they were in evil case, after it was said, Ye shall
not minish ought from your bricks of your daily task.
And they met Moses and Aaron, who stood in the 20
way, as they came forth from Pharaoh: And they 21
said unto them, The Lord look upon you, and judge;
because ye have made our savour to be abhorred in
the eyes of Pharaoh, and in the eyes of his servants,
to put a sword in their hand to slay us. And Moses 22
returned unto the Lord, and said, Lord, wherefore
hast thou so evil entreated this people? why is it
that thou hast sent me? For since I came to 23

Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.

- VI. 1 Then the Lord said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.
- 2 And God spake unto Moses, and said unto him,
- 3 I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty. but by my name JEHOVAH was I not known to them.
- 4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have
- 5 also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have
- 6 remembered my covenant. Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I
- 7 will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from
- 8 under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord.
- 9 And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of
- 10 spirit, and for cruel bondage. And the Lord spake

unto Moses, saying, Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land. And Moses spake before the Lord, saying, Behold, the children of Israel have not hearkened unto me: how then shall Pharaoh hear me, who am of uncircumcised lips? 11 12

And the Lord spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt. 13

And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. VII. 1 2 3 4 5

And Moses and Aaron did as the Lord commanded them, so did they. And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh. 6 7

And the Lord spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Show a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and 8 9

70 INTERMEDIATE BIBLE SELECTIONS

- 10 it shall become a serpent. And Moses and Aaron
went in unto Pharaoh, and they did so as the Lord
had commanded: and Aaron cast down his rod before
Pharaoh, and before his servants, and it became a
11 serpent. Then Pharaoh also called the wise men and
the sorcerers: now the magicians of Egypt, they also
12 did in like manner with their enchantments. For
they cast down every man his rod, and they became
serpents: but Aaron's rod swallowed up their rods.
13 And he hardened Pharaoh's heart, that he heark-
ened not unto them; as the Lord had said.
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THE TEN PLAGUES OF EGYPT

VII. 14—
XI. 10

And the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go. VII. 14
 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand. 15
 And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldst not hear. 16
 Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod that is in mine hand upon the waters which are in the river, and they shall be turned to blood. And 17
 the fish that is in the river shall die, and the river shall stink; and the Egyptians shall lothe to drink of the water of the river. 18

And the Lord spake unto Moses, Say unto Aaron, 19
 Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. And 20
 Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that 21
 was in the river died; and the river stank, and the

Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

- 22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had
23 said. And Pharaoh turned and went into his house,
24 neither did he set his heart to this also. And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the
25 river. And seven days were fulfilled, after that the Lord had smitten the river.

- VIII. 1 And the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord,
2 Let my people go, that they may serve me. And if thou refuse to let them go, behold, I will smite all
3 thy borders with frogs: And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy
4 kneadingtroughs: And the frogs shall come up both on thee, and upon thy people, and upon all thy servants.
- 5 And the Lord spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and
6 cause frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land
7 of Egypt. And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

Then Pharaoh called for Moses and Aaron, and said, Intreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord. And Moses said unto Pharaoh, Glory over me: when shall I intreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee and thy houses, that they may remain in the river only? And he said, To morrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto the Lord our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

And Moses and Aaron went out from Pharaoh: and Moses cried unto the Lord because of the frogs which he had brought against Pharaoh. And the Lord did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields. And they gathered them together upon heaps: and the land stank.

But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said.

And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt. And the magicians did so with their

enchancements to bring forth lice, but they could not :
19 so there were lice upon man, and upon beast. Then
the magicians said unto Pharaoh, This is the finger
of God : and Pharaoh's heart was hardened, and he
hearkened not unto them ; as the Lord had said.

20 And the Lord said unto Moses. Rise up early in
the morning, and stand before Pharaoh ; lo. he
cometh forth to the water ; and say unto him, Thus
saith the Lord, Let my people go, that they may
21 serve me. Else, if thou wilt not let my people go,
behold, I will send swarms of flies upon thee, and
upon thy servants, and upon thy people, and into
thy houses : and the houses of the Egyptians shall
be full of swarms of flies, and also the ground where-
22 on they are. And I will sever in that day the land
of Goshen, in which my people dwell, that no swarms
of flies shall be there ; to the end thou mayest know
23 that I am the Lord in the midst of the earth. And
I will put a division between my people and thy
people : to morrow shall this sign be.

24 And the Lord did so ; and there came a grievous
swarm of flies into the house of Pharaoh, and into
his servants' houses, and into all the land of Egypt :
the land was corrupted by reason of the swarm of
flies.

25 And Pharaoh called for Moses and for Aaron,
and said, Go ye, sacrifice to your God in the land.
26 And Moses said, It is not meet so to do ; for we
shall sacrifice the abomination of the Egyptians to
the Lord our God : lo, shall we sacrifice the abomina-
tion of the Egyptians before their eyes, and will they
27 not stone us ? We will go three days' journey into

the wilderness, and sacrifice to the Lord our God, as
 he shall command us. And Pharaoh said, I will let
 you go, that ye may sacrifice to the Lord your God
 in the wilderness; only ye shall not go very far away :
 intreat for me. And Moses said, Behold, I go out
 from thee, and I will intreat the Lord that the
 swarms of flies may depart from Pharaoh, from his
 servants, and from his people, to morrow : but let
 not Pharaoh deal deceitfully any more in not letting
 the people go to sacrifice to the Lord.

And Moses went out from Pharaoh, and intreated
 the Lord. And the Lord did according to the word of
 Moses; and he removed the swarms of flies from
 Pharaoh, from his servants, and from his people;
 there remained not one. And Pharaoh hardened his
 heart at this time also, neither would he let the
 people go.

Then the Lord said unto Moses, Go in unto
 Pharaoh, and tell him, Thus saith the Lord God of
 the Hebrews, Let my people go, that they may serve
 me. For if thou refuse to let them go, and wilt hold
 them still, Behold, the hand of the Lord is upon thy
 cattle which is in the field, upon the horses, upon
 the asses, upon the camels, upon the oxen, and upon
 the sheep : there shall be a very grievous murrain.
 And the Lord shall sever between the cattle of Israel
 and the cattle of Egypt : and there shall nothing die
 of all that is the children's of Israel.

And the Lord appointed a set time, saying, To
 morrow the Lord shall do this thing in the land.
 And the Lord did that thing on the morrow, and all
 the cattle of Egypt died : but of the cattle of the

7 children of Israel died not one. And Pharaoh sent,
and, behold, there was not one of the cattle of the
Israelites dead. And the heart of Pharaoh was
hardened, and he did not let the people go.

8 And the Lord said unto Moses and unto Aaron,
Take to you handfuls of ashes of the furnace, and
let Moses sprinkle it toward the heaven in the sight
9 of Pharaoh. And it shall become small dust in all
the land of Egypt, and shall be a boil breaking forth
with blains upon man, and upon beast, throughout
10 all the land of Egypt. And they took ashes of the
furnace, and stood before Pharaoh; and Moses
sprinkled it up toward heaven; and it became a boil
breaking forth with blains upon man, and upon beast.
11 And the magicians could not stand before Moses
because of the boils; for the boil was upon the magi-
12 cians, and upon all the Egyptians. And the Lord
hardened the heart of Pharaoh, and he hearkened
not unto them; as the Lord had spoken unto Moses.

13 And the Lord said unto Moses, Rise up early
in the morning, and stand before Pharaoh, and say
unto him, Thus saith the Lord God of the Hebrews,
14 Let my people go, that they may serve me. For I
will at this time send all my plagues upon thine
heart, and upon thy servants, and upon thy people;
that thou mayest know that there is none like me in
15 all the earth. For now I will stretch out my hand,
that I may smite thee and thy people with pestilence;
16 and thou shalt be cut off from the earth. And in
very deed for this cause have I raised thee up, for to
show in thee my power; and that my name may be
17 declared throughout all the earth. As yet exaltest

thou thyself against my people, that thou wilt not
let them go? Behold, to morrow about this time I 18
will cause it to rain a very grievous hail, such as
hath not been in Egypt since the foundation thereof
even until now. Send therefore now, and gather thy 19
cattle, and all that thou hast in the field; for upon
every man and beast which shall be found in the
field, and shall not be brought home, the hail shall
come down upon them, and they shall die.

He that feared the word of the Lord among the 20
servants of Pharaoh made his servants and his cattle
flee into the houses: And he that regarded not the 21
word of the Lord left his servants and his cattle in
the field. And the Lord said unto Moses, Stretch 22
forth thine hand toward heaven, that there may be
hail in all the land of Egypt, upon man, and upon
beast, and upon every herb of the field, throughout
the land of Egypt. And Moses stretched forth his 23
rod toward heaven: and the Lord sent thunder and
hail, and the fire ran along upon the ground; and the
Lord rained hail upon the land of Egypt. So there 24
was hail, and fire mingled with the hail, very grievous,
such as there was none like it in all the land of Egypt
since it became a nation. And the hail smote 25
throughout all the land of Egypt all that was in the
field, both man and beast; and the hail smote every
herb of the field, and brake every tree of the field.
Only in the land of Goshen, where the children of 26
Israel were, was there no hail.

And Pharaoh sent, and called for Moses and 27
Aaron, and said unto them, I have sinned this time:
the Lord is righteous, and I and my people are

28 wicked. Intreat the Lord (for it is enough) that there
 be no more mighty thunderings and hail; and I will
 29 let you go, and ye shall stay no longer. And Moses
 said unto him, As soon as I am gone out of the city,
 I will spread abroad my hands unto the Lord; and
 the thunder shall cease, neither shall there be any
 more hail; that thou mayest know how that the earth
 30 is the Lord's. But as for thee and thy servants, I
 know that ye will not yet fear the Lord God.

31 And the flax and the barley was smitten: for the
 32 barley was in the ear, and the flax was bolled. But
 the wheat and the rie were not smitten: for they
 were not grown up.

33 And Moses went out of the city from Pharaoh,
 and spread abroad his hands unto the Lord: and the
 thunders and hail ceased, and the rain was not poured
 34 upon the earth. And when Pharaoh saw that the
 rain and the hail and the thunders were ceased, he
 sinned yet more, and hardened his heart, he and his
 35 servants. And the heart of Pharaoh was hardened,
 neither would he let the children of Israel go; as the
 Lord had spoken by Moses.

X. 1 And the Lord said unto Moses, Go in unto
 Pharaoh: for I have hardened his heart, and the
 heart of his servants, that I might shew these my
 2 signs before him: And that thou mayest tell in the
 ears of thy son, and of thy son's son, what things
 I have wrought in Egypt, and my signs which I have
 done among them; that ye may know how that I
 am the Lord.

3 And Moses and Aaron came in unto Pharaoh,
 and said unto him, Thus saith the Lord God of the

Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, to morrow will I bring the locusts into thy coast: And they shall cover the face of the earth, that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh. And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed? 4 5 6 7

And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the Lord your God: but who are they that shall go? And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the Lord. And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones: look to it; for evil is before you. Not so: go now ye that are men, and serve the Lord; for that ye did desire. And they were driven out from Pharaoh's presence. 8 9 10 11

And the Lord said unto Moses, Stretch out thine 12

hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.

- 13 And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts.
- 14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts
- 15 as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.
- 16 Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord
- 17 your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that he may take away from me this
- 18 death only. And he went out from Pharaoh, and
- 19 intreated the Lord. And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one
- 20 locust in all the coasts of Egypt. But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go.
- 21 And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt.

And Moses stretched forth his hand toward heaven; 22
and there was a thick darkness in all the land of
Egypt three days: They saw not one another, neither 23
rose any from his place for three days: but all the
children of Israel had light in their dwellings. And 24
Pharaoh called unto Moses, and said, Go ye, serve
the Lord; only let your flocks and your herds be
stayed: let your little ones also go with you. And 25
Moses said, Thou must give us also sacrifices and
burnt offerings, that we may sacrifice unto the Lord
our God. Our cattle also shall go with us; there shall 26
not an hoof be left behind; for thereof must we take
to serve the Lord our God; and we know not with
what we must serve the Lord, until we come thither.

But the Lord hardened Pharaoh's heart, and he 27
would not let them go. And Pharaoh said unto him, 28
Get thee from me, take heed to thyself, see my face
no more; for in that day thou seest my face thou shalt
die. And Moses said, Thou hast spoken well, I will 29
see thy face again no more.

And the Lord said unto Moses, Yet will I XI. 1
bring one plague more upon Pharaoh, and upon
Egypt; afterwards he will let you go hence: when he
shall let you go, he shall surely thrust you out hence
altogether. Speak now in the ears of the people, and 2
let every man borrow of his neighbour, and every
woman of her neighbour, jewels of silver, and jewels
of gold. And the Lord gave the people favour in the 3
sight of the Egyptians. Moreover the man Moses
was very great in the land of Egypt, in the sight of
Pharaoh's servants, and in the sight of the people.

And Moses said, Thus saith the Lord, About 4

- 5 midnight will I go out into the midst of Egypt: And
all the firstborn in the land of Egypt shall die, from
the firstborn of Pharaoh that sitteth upon his throne,
even unto the firstborn of the maidservant that is
6 behind the mill; and all the firstborn of beasts. And
there shall be a great cry throughout all the land of
Egypt, such as there was none like it, nor shall be
7 like it any more. But against any of the children of
Israel shall not a dog move his tongue, against man
or beast: that ye may know how that the Lord doth
put a difference between the Egyptians and Israel.
8 And all these my servants shall come down unto me,
and bow down themselves unto me, saying, Get thee
out, and all the people that follow thee: and after
that I will go out. And he went out from Pharaoh
in a great anger.
- 9 And the Lord said unto Moses, Pharaoh shall not
hearken unto you; that my wonders may be multiplied
10 in the land of Egypt. And Moses and Aaron did all
these wonders before Pharaoh: and the Lord hardened
Pharaoh's heart, so that he would not let the children
of Israel go out of his land.
-

THE INSTITUTION OF THE PASSOVER

XII. 1-36

And the Lord spake unto Moses and Aaron in the land of Egypt, saying,

This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes	2 3 4 5 6 7 8 9 10 11
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on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover.

- 12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.
- 13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.
- 14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every
- 17 man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.
- 18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.
- 19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation

of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread. 20

Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. 21 22 23 24 25 26 27

And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they. And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; 28 29

- 30 and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.
- 31 And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go,
- 32 serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone;
- 33 and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men.
- 34 And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes
- 35 upon their shoulders. And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold,
- 36 and raiment: And the Lord gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians.
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THE EXODUS AND THE PASSAGE OF THE
RED SEA

XII. 37-42;
XIII. 17-23;
XIV. 1-31

And the children of Israel journeyed from 37
Rameses to Succoth, about six hundred thousand on
foot that were men, beside children. And a mixed 38
multitude went up also with them; and flocks, and
herds, even very much cattle. And they baked 39
unleavened cakes of the dough which they brought
forth out of Egypt, for it was not leavened; because
they were thrust out of Egypt, and could not tarry,
neither had they prepared for themselves any victual.

(Now the sojourning of the children of Israel, 40
who dwelt in Egypt, was four hundred and thirty
years. And it came to pass at the end of the four 41
hundred and thirty years, even the selfsame day it
came to pass, that all the hosts of the Lord went out
from the land of Egypt. It is a night to be much 42
observed unto the Lord for bringing them out from
the land of Egypt: this is that night of the Lord to
be observed of all the children of Israel in their
generations.

And it came to pass, when Pharaoh had let XIII. 17
the people go, that God led them not through the
way of the land of the Philistines, although that was
near; for God said, Lest peradventure the people
repent when they see war, and they return to Egypt:
But God led the people about, through the way of 18
the wilderness of the Red sea: and the children of
Israel went up harnessed out of the land of Egypt.
And Moses took the Bones of Joseph with him: for 19
he had straitly sworn the children of Israel,

- saying, God will surely visit you; and ye shall
 20 carry up my bones away hence with you. And
 they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.
 21 And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and
 22 night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

XIV. 1 And the Lord spake unto Moses, saying,
 2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye
 3 encamp by the sea. For Pharaoh will say of the children of Israel, They are entangled in the land,
 4 the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And they did so.

- 5 And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have
 6 let Israel go from serving us? And he made ready his chariot, and took his people with him: And he took
 7 six hundred chosen chariots, and all the chariots of
 8 Egypt, and captains over every one of them. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with an high

hand. But the Egyptians pursued after them, all 9
the horses and chariots of Pharaoh, and his horsemen,
and his army, and overtook them encamping by the
sea, beside Pi-hahiroth, before Baal-zephon.

And when Pharaoh drew nigh, the children of 10
Israel lifted up their eyes, and, behold, the Egyptians
marched after them; and they were sore afraid: and
the children of Israel cried out unto the Lord. And 11
they said unto Moses, Because there were no graves
in Egypt, hast thou taken us away to die in the
wilderness? wherefore hast thou dealt thus with us,
to carry us forth out of Egypt? Is not this the word 12
that we did tell thee in Egypt, saying, Let us alone,
that we may serve the Egyptians? For it had been
better for us to serve the Egyptians, than that we
should die in the wilderness.

And Moses said unto the people, Fear ye not, 13
stand still, and see the salvation of the Lord, which
he will shew to you to day: for the Egyptians whom
ye have seen to day, ye shall see them again no more
for ever. The Lord shall fight for you, and ye shall 14
hold your peace.

And the Lord said unto Moses, Wherefore criest 15
thou unto me? speak unto the children of Israel, that
they go forward: But lift thou up thy rod, and stretch 16
out thine hand over the sea, and divide it: and the
children of Israel shall go on dry ground through the
midst of the sea. And I, behold, I will harden the 17
hearts of the Egyptians, and they shall follow them:
and I will get me honour upon Pharaoh, and upon
all his host, upon his chariots, and upon his horse-
men. And the Egyptians shall know that I am the 18

Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, 20 and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, 22 and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, 24 and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, And took off 25 their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

26 And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon 27 their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength

when the morning appeared; and the Egyptians fled
against it; and the Lord overthrew the Egyptians in
the midst of the sea. And the waters returned, and 28
covered the chariots, and the horsemen, and all the
host of Pharaoh that came into the sea after them;
there remained not so much as one of them. But 29
the children of Israel walked upon dry land in the
midst of the sea; and the waters were a wall unto
them on their right hand, and on their left.

Thus the Lord saved Israel that day out of the 30
hand of the Egyptians; and Israel saw the Egyptians
dead upon the sea shore. And Israel saw that great 31
work which the Lord did upon the Egyptians: and
the people feared the Lord, and believed the Lord,
and his servant Moses.

XV. 22-27 THE SWEETENING OF THE WATERS

22 So Moses brought Israel from the Red sea, and
they went out into the wilderness of Shur; and they
went three days in the wilderness, and found no
23 water. And when they came to Marah, they could
not drink of the waters of Marah, for they were bitter:
24 therefore the name of it was called Marah. And the
people murmured against Moses, saying, What shall
25 we drink? And he cried unto the Lord; and the
Lord shewed him a tree, which when he had cast
into the waters, the waters were made sweet: there
he made for them a statute and an ordinance, and
26 there he proved them, And said, If thou wilt dili-
gently hearken to the voice of the Lord thy God, and
wilt do that which is right in his sight, and wilt give
ear to his commandments, and keep all his statutes,
I will put none of these diseases upon thee, which I
have brought upon the Egyptians: for I am the Lord
that healeth thee.

27 And they came to Elim, where were twelve
wells of water, and threescore and ten palm trees:
and they encamped there by the waters.

THE SENDING OF QUAILS AND MANNA XVI. 1-18

And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger. 2 3

Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. And Moses and Aaron said unto all the children of Israel. At even, then ye shall know that the Lord hath brought you out from the land of Egypt: And in the morning, then ye shall see the glory of the Lord; for that he heareth your murmurings against the Lord: and what are we, that ye murmur against us? And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord. 4 5 6 7 8

- 9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the Lord: for he hath heard your murmurings.
- 10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the
- 11 Lord appeared in the cloud. And the Lord spake
- 12 unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God.
- 13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning
- 14 the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small
- 15 as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the
- 16 Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.
- 17 And the children of Israel did so, and gathered,
- 18 some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

THE SMITING OF THE ROCK

XVII. 1-7

And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord. and pitched in Rephidim: and there was no water for the people to drink. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them. Why chide ye with me? wherefore do ye tempt the Lord? And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?

XVII. 8-16

THE DEFEAT OF AMALEK

- 8 Then came Amalek, and fought with Israel in
9 Rephidim. And Moses said unto Joshua, Choose us
 out men, and go out, fight with Amalek: to morrow
 I will stand on the top of the hill with the rod of
10 God in mine hand. So Joshua did as Moses had said
 to him, and fought with Amalek: and Moses, Aaron,
11 and Hur went up to the top of the hill. And it came
 to pass, when Moses held up his hand, that Israel
 prevailed: and when he let down his hand, Amalek
12 prevailed. But Moses' hands were heavy; and they
 took a stone, and put it under him, and he sat there-
 on; and Aaron and Hur stayed up his hands, the one
 on the one side, and the other on the other side; and
 his hands were steady until the going down of the
13 sun. And Joshua discomfited Amalek and his people
 with the edge of the sword.
- 14 And the Lord said unto Moses, Write this for a
 memorial in a book, and rehearse it in the ears of
 Joshua: for I will utterly put out the remembrance
15 of Amalek from under heaven. And Moses built an
16 altar, and called the name of it Jehovah-nissi: For
 he said, Because the Lord hath sworn that the Lord
 will have war with Amalek from generation to
 generation.
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MOUNT SINAI AND THE TEN COMMAND-
MENTSXIX. 1-25;
XX. 1-21;
XXIV. 12-18

In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. 2

And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. 3 4 5 6

And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord. 7 8 9

And the Lord said unto Moses, Go unto the 10

- people, and sanctify them to-day and to-morrow, and
11 let them wash their clothes, And be ready against the
third day: for the third day the Lord will come down
12 in the sight of all the people upon mount Sinai. And
thou shalt set bounds unto the people round about,
saying, Take heed to yourselves, that ye go not up
into the mount, or touch the border of it: whosoever
toucheth the mount shall be surely put to death:
13 There shall not an hand touch it, but he shall surely
be stoned, or shot through; whether it be beast or
man, it shall not live: when the trumpet soundeth
long, they shall come up to the mount.
- 14 And Moses went down from the mount unto the
people, and sanctified the people; and they washed
15 their clothes. And he said unto the people, Be ready
16 against the third day: come not at your wives. And
it came to pass on the third day in the morning, that
there were thunders and lightnings, and a thick cloud
upon the mount, and the voice of the trumpet exceed-
ing loud; so that all the people that was in the camp
17 trembled. And Moses brought forth the people out
of the camp to meet with God; and they stood at the
18 nether part of the mount. And mount Sinai was
altogether on a smoke, because the Lord descended
upon it in fire: and the smoke thereof ascended as
the smoke of a furnace, and the whole mount quaked
greatly.
- 19 And when the voice of the trumpet sounded
long, and waxed louder and louder, Moses spake, and
20 God answered him by a voice. And the Lord came
down upon mount Sinai, on the top of the mount:
and the Lord called Moses up to the top of the mount;

and Moses went up. And the Lord said unto Moses, 21
 Go down, charge the people, lest they break through
 unto the Lord to gaze, and many of them perish.
 And let the priests also, which come near to the 22
 Lord, sanctify themselves, lest the Lord break forth
 upon them.

And Moses said unto the Lord, The people 23
 cannot come up to mount Sinai: for thou chargedst
 us, saying, Set bounds about the mount, and sanctify
 it. And the Lord said unto him, Away, get thee 24
 down, and thou shalt come up, thou, and Aaron
 with thee: but let not the priests and the people break
 through to come up unto the Lord, lest he break ✓
 forth upon them. So Moses went down unto the 25
 people, and spake unto them. And God spake XX. 1
 all these words, saying,

I am the Lord thy God, which have brought thee 2
 out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before me. ✓ 3

Thou shalt not make unto thee any graven 4
 image, or any likeness of any thing that is in heaven
 above, or that is in the earth beneath, or that is in
 the water under the earth: Thou shalt not bow down 5
 thyself to them, nor serve them: for I the Lord thy
 God am a jealous God, visiting the iniquity of the
 fathers upon the children unto the third and fourth
 generation of them that hate me; And shewing mercy 6
 unto thousands of them that love me, and keep my
 commandments.

Thou shalt not take the name of the Lord thy 7
 God in vain; for the Lord will not hold him guiltless
 that taketh his name in vain.

100 INTERMEDIATE BIBLE SELECTIONS

- 8 Remember the sabbath day, to keep it holy.
- 9 Six days shalt thou labour, and do all thy work:
- 10 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.
- 12 Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.
- 13 Thou shalt not kill.
- 14 Thou shalt not commit adultery.
- 15 Thou shalt not steal.
- 16 Thou shalt not bear false witness against thy neighbour.
- 17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.
- 18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but
- 19 let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces,
- 20 that ye sin not. And the people stood afar off, and

Moses drew near unto the thick darkness where God was.

And the Lord said unto Moses, Come up XXIV. 12
to me into the mount, and be there: and I will
give thee tables of stone, and a law, and command-
ments which I have written; that thou mayest teach
them. And Moses rose up, and his minister Joshua: 13
and Moses went up into the mount of God. And he 14
said unto the elders, Tarry ye here for us, until we
come again unto you: and, behold, Aaron and Hur
are with you: if any man have any matters to do, let
him come unto them. And Moses went up into the 15
mount, and a cloud covered the mount. And the 16
glory of the Lord abode upon mount Sinai, and the
cloud covered it six days: and the seventh day he
called unto Moses out of the midst of the cloud. And 17
the sight of the glory of the Lord was like devouring
fire on the top of the mount in the eyes of the children
of Israel. And Moses went into the midst of the 18
cloud, and gat him up into the mount: and Moses
was in the mount forty days and forty nights.

DEUTERONOMY

XXXII. 48.
52; XXXIV.
1-12

THE DEATH OF MOSES

- 48 And the Lord spake unto Moses that self-same
49 day, saying, Get thee up into this mountain Abarim,
unto mount Nebo, which is in the land of Moab,
that is over against Jericho; and behold the land of
Canaan, which I give unto the children of Israel for
50 a possession: And die in the mount whither thou
goest up, and be gathered unto thy people; as Aaron
thy brother died in mount Hor, and was gathered
51 unto his people: Because ye trespassed against me
among the children of Israel at the waters of Meribah-
Kadesh, in the wilderness of Zin; because ye sancti-
fied me not in the midst of the children of Israel.
52 Yet thou shalt see the land before thee; but thou
shalt not go thither unto the land which I give the
children of Israel.

- XXXIV. 1 And Moses went up from the plains of
Moab unto the mountain of Nebo, to the top of
Pisgah, that is over against Jericho. And the Lord
2 shewed him all the land of Gilead, unto Dan, And
all Naphtali, and the land of Ephraim, and Manasseh,
3 and all the land of Judah, unto the utmost sea, And
the south, and the plain of the valley of Jericho, the
4 city of palm trees, unto Zoar. And the Lord said
unto him, This is the land which I swore unto
Abraham, unto Isaac, and unto Jacob, saying, I will

give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day. 5 6

And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses. 7 8 9

And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, In all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel. 10 11 12

JUDGES

IV. 1-24

THE STORY OF Jael and Sisera

- And the children of Israel again did evil in the sight of the Lord, when Ehud was dead. And the Lord sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles.
- And the children of Israel cried unto the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.
- And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment. And she sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?
- And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.
- And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell

Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh. And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him. 10

Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh. 11

And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the river of Kishon. And Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him. And the Lord discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left. 12 13 14 15 16

Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto 17 18

- her into the tent, she covered him with a mantle.
- 19 And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.
- 20 Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No. Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died. And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.
- 23 So God subdued on that day Jabin the king of Canaan before the children of Israel. And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.
- 24
-

THE SONG OF DEBORAH AND BARAK

V. 1-31

Then sang Deborah and Barak the son of Abinoam
on that day, saying,

Praise ye the Lord for the avenging of Israel, 2
when the people willingly offered themselves.

Hear, O ye kings; give ear, O ye princes; I, even 3
I, will sing unto the Lord; I will sing praise to the
Lord God of Israel.

Lord, when thou wentest out of Seir, when thou 4
marchedst out of the field of Edom, the earth trem-
bled, and the heavens dropped, the clouds also drop-
ped water. The mountains melted from before the 5
Lord, even that Sinai from before the Lord God of
Israel.

In the days of Shamgar the son of Anath, in the 6
days of Jael, the highways were unoccupied, and the
travellers walked through byways. The inhabitants of 7
the villages ceased, they ceased in Israel, until that
I Deborah arose, that I arose a mother in Israel.

They chose new gods; then was war in the gates: 8
was there a shield or spear seen among forty thousand
in Israel?

My heart is toward the governors of Israel, that 9
offered themselves willingly among the people. Bless
ye the Lord. Speak, ye that ride on white asses, ye 10
that sit in judgment, and walk by the way. They 11
that are delivered from the noise of archers in the
places of drawing water, there shall they rehearse
the righteous acts of the Lord, even the righteous acts
toward the inhabitants of his villages in Israel: then
shall the people of the Lord go down to the gates.

- 12 Awake, awake, Deborah: awake, awake, utter a
song: arise, Barak, and lead thy captivity captive,
thou son of Abinoam.
- 13 Then he made him that remaineth have dominion
over the nobles among the people: the Lord made me
have dominion over the mighty.
- 14 Out of Ephraim was there a root of them against
Amalek; after thee, Benjamin, among thy people;
out of Machir came down governors, and out of
15 Zebulun they that handle the pen of the writer. And
the princes of Issachar were with Deborah; even
Issachar, and also Barak: he was sent on foot into
the valley. For the divisions of Reuben there were
great thoughts of heart.
- 16 Why abodest thou among the sheepfolds, to hear
the bleatings of the flocks? For the divisions of
Reuben there were great searchings of heart.
- 17 Gilead abode beyond Jordan: and why did Dan remain
in ships? Ashter continued on the sea shore, and
abode in his breaches.
- 18 Zebulun and Naphtali were a people that jeopard-
ed their lives unto the death in the high places of
the field.
- 19 The kings came and fought, then fought the kings
of Canaan in Taanach by the waters of Megiddo; they
20 took no gain of money. They fought from heaven;
21 the stars in their courses fought against Sisera. The
river of Kishon swept them away, that ancient river,
the river Kishon. O my soul, thou hast trodden down
22 strength. Then were the horsehoofs broken by the
means of the pransings, the pransings of their mighty
ones.

Curse ye Meroz, said the angel of the Lord, curse 23
ye bitterly the inhabitants thereof; because they came
not to the help of the Lord, to the help of the Lord
against the mighty.

Blessed above women shall Jael the wife of Heber 24
the Kenite be, blessed shall she be above women in
the tent.

He asked water, and she gave him milk; she 25
brought forth butter in a lordly dish. She put her 26
hand to the nail, and her right hand to the workmen's
hammer; and with the hammer she smote Sisera,
she smote off his head, when she had pierced and
stricken through his temples. At her feet he bowed, 27
he fell, he lay down: at her feet he bowed, he fell:
where he bowed, there he fell down dead.

The mother of Sisera looked out at a window, 28
and cried through the lattice, Why is his chariot so
long in coming? why tarry the wheels of his chariots?
Her wise ladies answered her, yea, she returned 29
answer to herself, Have they not sped? have they 30
not divided the prey; to every man a damsel or two;
to Sisera a prey of divers colours, a prey of divers
colours of needlework, of divers colours of needlework
on both sides, meet for the necks of them that take
the spoil?

So let all thine enemies perish, O Lord: but let 31
them that love him be as the sun when he goeth
forth in his might. And the land had rest forty
years.

THE STORY OF GIDEON

- 2 And the hand of Midian prevailed against Israel:
and because of the Midianites the children of Israel
made them the dens which are in the mountains,
3 and caves, and strong holds. And so it was, when
Israel had sown, that the Midianites came up, and
the Amalekites, and the children of the east, even
4 they came up against them; And they encamped
against them, and destroyed the increase of the earth,
till thou come unto Gaza, and left no sustenance for
5 Israel, neither sheep, nor ox, nor ass. For they came
up with their cattle and their tents, and they came
as grasshoppers for multitude; for both they and their
camels were without number: and they entered into
6 the land to destroy it. And Israel was greatly im-
poverished because of the Midianites; and the
children of Israel cried unto the Lord.
- 7 And it came to pass, when the children of Israel
8 cried unto the Lord because of the Midianites, That
the Lord sent a prophet unto the children of Israel,
which said unto them, Thus saith the Lord God of
Israel, I brought you up from Egypt, and brought
9 you forth out of the house of bondage; And I delivered
you out of the hand of the Egyptians, and out of
the hand of all that oppressed you, and drave them
10 out from before you, and gave you their land; And
I said unto you, I am the Lord your God; fear not
the gods of the Amorites, in whose land ye dwell:
but ye have not obeyed my voice.
- 11 And there came an angel of the Lord, and sat
under an oak which was in Ophrah, that pertained

unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the angel of the Lord appeared 12
unto him, and said unto him, The Lord is with thee, thou mighty man of valour. And Gideon said unto 13
him, Oh my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites.

And the Lord looked upon him, and said, Go in 14
this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? And 15
he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house. And the 16
Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. And 17
he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me. Depart not hence, I pray thee, until I come 18
unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again.

And Gideon went in, and made ready a kid, 19
and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. And the angel of God said unto him, 20
Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And

- 21 he did so. Then the angel of the Lord put forth the
end of the staff that was in his hand, and touched
the flesh and the unleavened cakes; and there rose
up fire out of the rock, and consumed the flesh and
the unleavened cakes. Then the angel of the Lord
22 departed out of his sight. And when Gideon per-
ceived that he was an angel of the Lord, Gideon said,
Alas, O Lord God! for because I have seen an angel
23 of the Lord face to face. And the Lord said unto
him, Peace be unto thee; fear not: thou shalt not
die.
- 24 Then Gideon built an altar there unto the Lord,
and called it Jehovah-shalom: unto this day it is
yet in Ophrah of the Abi-ezrites.
- 25 And it came to pass the same night, that the
Lord said unto him, Take thy father's young bullock,
even the second bullock of seven years old, and throw
down the altar of Baal that thy father hath, and cut
26 down the grove that is by it: And build an altar unto
the Lord thy God upon the top of this rock, in the
ordered place, and take the second bullock, and offer
a burnt sacrifice with the wood of the grove which
27 thou shalt cut down. Then Gideon took ten men of
his servants, and did as the Lord had said unto him:
and so it was, because he feared his father's house-
hold, and the men of the city, that he could not do it
28 by day, that he did it by night. And when the men
of the city arose early in the morning, behold, the
altar of Baal was cast down, and the grove was cut
down that was by it, and the second bullock was
29 offered upon the altar that was built. And they said
one to another, Who hath done this thing? And

when they enquired and asked, they said, Gideon the son of Joash hath done this thing. Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it. And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar. Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar. 30 31 32

Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel. But the Spirit of the Lord came upon Gideon, and he blew a trumpet; and Abi-ezer was gathered after him. And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them. 33 34 35

And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said. And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. 36 37 38

39 And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and
 40 upon all the ground let there be dew. And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

VII. 1 Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them,
 2 by the hill of Moreh, in the valley. And the Lord said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, say-
 3 ing, Mine own hand hath saved me. Now therefore go to, proclaim in the ears of the people, saying, Whosoever is fearful and afraid, let him return and depart early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand.

4 And the Lord said unto Gideon, The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same
 5 shall not go. So he brought down the people unto the water: and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

And the number of them that lapped, putting their 6
hand to their mouth, were three hundred men: but
all the rest of the people bowed down upon their
knees to drink water. And the Lord said unto 7
Gideon, By the three hundred men that lapped will I
save you, and deliver the Midianites into thine hand:
and let all the other people go every man unto his
place.

So the people took victuals in their hand, and 8
their trumpets: and he sent all the rest of Israel
every man unto his tent, and retained those three
hundred men: and the host of Midian was beneath
him in the vally. And it came to pass the same 9
night, that the Lord said unto him, Arise, get thee
down unto the host; for I have delivered it into thine
hand. But if thou fear to go down, go thou with 10
Phurah thy servant down to the host: And thou 11
shalt hear what they say; and afterward shall thine
hands be strengthened to go down unto the host.

Then went he down with Phurah his servant unto
the outside of the armed men that were in the host.
And the Midianites and the Amalekites and all the 12
children of the east lay along in the valley like grass-
hoppers for multitude; and their camels were without
number, as the sand by the sea side for multitude.
And when Gideon was come, behold, there was a man 13
that told a dream unto his fellow, and said, Behold,
I dreamed a dream, and, lo, a cake of barley bread
tumbled into the host of Midian, and came unto a
tent, and smote it that it fell, and overturned it,
that the tent lay along. And his fellow answered and 14
said, This is nothing else save the sword of Gideon

the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host.

15 And it was so, when Gideon heard the telling of
the dream, and the interpretation thereof, that he
worshipped, and returned into the host of Israel, and
said, Arise; for the Lord hath delivered into your hand
16 the host of Midian. And he divided the three hun-
dred men into three companies, and he put a trumpet
in every man's hand, with empty pitchers, and lamps
17 within the pitchers. And he said unto them, Look
on me, and do likewise: and, behold, when I come to
the outside of the camp, it shall be that, as I do, so
18 shall ye do. When I blow ye the trumpet, I and all
that are with me, then blow ye the trumpets also on
every side of all the camp, and say, The sword of
the Lord, and of Gideon.

19 So Gideon, and the hundred men that were with
him, came unto the outside of the camp in the begin-
ning of the middle watch; and they had but newly
set the watch: and they blew the trumpets, and brake
20 the pitchers that were in their hands. And the three
companies blew the trumpets, and brake the pitchers,
and held the lamps in their left hands, and the
trumpets in their right hands to blow withal: and
they cried, The sword of the Lord, and of Gideon.
21 And they stood every man in his place round about
the camp: and all the host ran, and cried, and fled.
22 And the three hundred blew the trumpets, and the
Lord set every man's sword against his fellow, even
throughout all the host: and the host fled to Beth-
shittah in Zererath, and to the border of Abel-meholah,
unto Tabbath.

And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites. And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, And took the waters unto Beth-barah and Jordan. And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

XIII. 1—
XVI. 31.

THE STORY OF SAMSON

And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them into the hand of the Philistines forty years.

2 And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and
3 his wife was barren, and bare not. And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not:
4 but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor
5 strong drink, and eat not any unclean thing: For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

6 Then the woman came and told her husband saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was,
7 neither told he me his name: But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death.

8 Then Manoah intreated the Lord, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.

And God hearkened to the voice of Manoah; 9
and the angel of God came again unto the woman as
she sat in the field: but Manoah her husband was not
with her. And the woman made haste, and ran and 10
shewed her husband, and said unto him, Behold, the
man hath appeared unto me, that came unto me the
other day. And Manoah arose, and went after his 11
wife, and came to the man, and said unto him, Art
thou the man that spakest unto the woman? And
he said, I am. And Manoah said, Now let thy words 12
come to pass. How shall we order the child, and
how shall we do unto him? And the angel of the 13
Lord said unto Manoah, Of all that I said unto the
woman let her beware. She may not eat of any 14
thing that cometh of the vine, neither let her drink
wine or strong drink, nor eat any unclean thing: all
that I commanded her let her observe. And Manoah 15
said unto the angel of the Lord, I pray thee, let us
detain thee, until we shall have made ready a kid
for thee. And the angel of the Lord said unto 16
Manoah, Though thou detain me, I will not eat of
thy bread: and if thou wilt offer a burnt offering, thou
must offer it unto the Lord. For Manoah knew not
that he was an angel of the Lord. And Manoah said 17
unto the angel of the Lord, What is thy name, that
when thy sayings come to pass we may do thee
honour? And the angel of the Lord said unto him, 18
Why askest thou thus after my name, seeing it is
secret?

So Manoah took a kid with a meat offering, and 19
offered it upon a rock unto the Lord: and the angel
did wondrously; and Manoah and his wife looked on.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to
 21 the ground. But the angel of the Lord did no more appear to Manoah and to his wife. Then Manoah
 22 knew that he was an angel of the Lord. And Manoah said unto his wife, We shall surely die, because we
 23 have seen God. But his wife said unto him, If the Lord were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us all these things, nor would as at this time have told us such things as these.

24 And the woman bare a son, and called his name Samson: and the child grew, and the Lord blessed
 25 him. And the spirit of the Lord began to move him at times in the camp of Dan between Zorah and Eshtaol.

XIV. 1. And Samson went down to Timnath and saw a woman in Timnath of the daughters of the
 2 Philistines. And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get
 3 her for me to wife. Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get
 4 her for me; for she pleaseth me well. But his father and his mother knew not that it was of the Lord, that he sought an occasion against the Philistines:

for at that time the Philistines had dominion over Israel.

Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him. And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done. And he went down, and talked with the woman; and she pleased Samson well. 5 6 7

And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees and honey in the carcase of the lion. And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion. 8 9

So his father went down unto the woman: and Samson made there a feast; for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him. And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments: But if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it. And he said unto them, Out of the eater came forth meat, and out of the 10 11 12 13 14

- strong came forth sweetness. And they could not in
 15 three days expound the riddle. And it came to pass
 on the seventh day, that they said unto Samson's
 wife, Entice thy husband, that he may declare unto
 us the riddle, lest we burn thee and thy father's house
 with fire: have ye called us to take that we have?
 16 is it not so? And Samson's wife wept before him,
 and said, thou dost but hate me, and lovest me not:
 thou hast put forth a riddle unto the children of my
 people, and hast not told it me. And he said unto
 her, Behold, I have not told it my father nor my
 17 mother, and shall I tell it thee? And she wept before
 him the seven days, while their feast lasted: and it
 came to pass on the seventh day, that he told her,
 because she lay sore upon him: and she told the
 riddle to the children of her people.

- 18 And the men of the city said unto him on the
 seventh day before the sun went down, What is
 sweeter than honey? and what is stronger than a lion?
 And he said unto them, If ye had not plowed with
 19 my heifer, ye had not found out my riddle. And
 the Spirit of the Lord came upon him, and he went
 down to Ashkelon, and slew thirty men of them,
 and took their spoil, and gave change of garments
 unto them which expounded the riddle. And his
 anger was kindled, and he went up to his father's
 20 house. But Samson's wife was given to his com-
 panion, whom he had used as his friend.

- XV. 1. But it came to pass within a while after,
 in the time of wheat harvest, that Samson visited
 his wife with a kid; and he said, I will go in to my
 wife into the chamber. But her father would not

suffer him to go in. And her father said, I verily 2
thought that thou hadst utterly hated her; therefore
I gave her to thy companion: is not her younger
sister fairer than she? take her, I pray thee, instead
of her. And Samson said concerning them, Now 3
shall I be more blameless than the Philistines, though
I do them a displeasure. And Samson went and 4
caught three hundred foxes, and took firebrands, and
turned tail to tail, and put a firebrand in the midst
between two tails. And when he had set the brands 5
on fire, he let them go into the standing corn of the
Philistines, and burnt up both the shocks, and also
the standing corn, with the vineyards and olives.
Then the Philistines said, Who hath done this? And 6
they answered, Samson, the son in law of the Timnite,
because he had taken his wife, and given her to his
companion. And the Philistines came up, and burnt
her and her father with fire.

And Samson said unto them, Though ye have 7
done this, yet will I be avenged of you, and after that
I will cease. And he smote them hip and thigh with 8
a great slaughter: and he went down and dwelt in
the top of the rock Etam.

Then the Philistines went up, and pitched in 9
Judah, and spread themselves in Lehi. And the men 10
of Judah said, Why are ye come up against us?
And they answered, To bind Samson are we come up,
to do to him as he hath done to us. Then three 11
thousand men of Judah went to the top of the rock
Etam, and said to Samson, Knowest thou not that
the Philistines are rulers over us? what is this that
thou hast done unto us? And he said unto them,

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- As they did unto me, so have I done unto them.
- 12 And they said unto him. We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.
- 13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.
- 14 And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and
- 15 his bands loosed from off his hands. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.
- 16 And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I
- 17 slain a thousand men. And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place
- 18 Ramath-lehi. And he was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the un-
- 19 circumcised? But God clave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof En-
- 20 hakkore, which is in Lehi unto this day. And he

judged Israel in the days of the Philistines twenty years.

Then went Samson to Gaza, and saw there an harlot, and went in unto her. And it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him. And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron. XVI. 1.
2
3

And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah. And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver. 4
5

And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee. And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man. Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she bound him with them. Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines 6
7
8
9

be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

- 10 And Delilah said unto Samson, Behold, thou
hast mocked me, and told me lies: now tell me, I
11 pray thee, wherewith thou mightest be bound. And
he said unto her, If they bind me fast with new ropes
that never were occupied, then shall I be weak, and
12 be as another man. Delilah therefore took new ropes,
and bound him therewith, and said unto him, The
Philistines be upon thee, Samson. And there were
liers in wait abiding in the chamber. And he brake
them from off his arms like a thread.

- 13 And Delilah said unto Samson, Hitherto thou
hast mocked me, and told me lies: tell me wherewith
thou mightest be bound. And he said unto her, If
thou weavest the seven locks of my head with the
14 web. And she fastened it with the pin, and said
unto him, The Philistines be upon thee, Samson.
And he awaked out of his sleep, and went away with
the pin of the beam, and with the web.

- 15 And she said unto him, How canst thou say,
I love thee, when thine heart is not with me? thou
hast mocked me these three times, and hast not told
16 me wherein thy great strength lieth. And it came
to pass, when she pressed him daily with her words,
and urged him, so that his soul was vexed unto death;
17 That he told her all his heart, and said unto her,
There hath not come a razor upon mine head; for
I have been a Nazarite unto God from my mother's
womb: if I be shaven, then my strength will go from
me, and I shall become weak, and be like any other

man. And when Delilah saw that he had told her 18
all his heart, she sent and called for the lords of
the Philistines, saying, Come up this once, for he
hath shewed me all his heart. Then the lords of the
Philistines came up unto her, and brought money in
their hand. And she made him sleep upon her knees: 19
and she called for a man, and she caused him to shave
off the seven locks of his head; and she began to
afflict him, and his strength went from him. And 20
she said, The Philistines be upon thee, Samson. And
he awoke out of his sleep, and said, I will go out as
at other times before, and shake myself. And he
wist not that the Lord was departed from him. But 21
the Philistines took him, and put out his eyes, and
brought him down to Gaza, and bound him with
fetters of brass; and he did grind in the prison house.
Howbeit the hair of his head began to grow again 22
after he was shaven.

Then the lords of the Philistines gathered them 23
together for to offer a great sacrifice unto Dagon their
god, and to rejoice: for they said, Our god hath
delivered Samson our enemy into our hand. And 24
when the people saw him, they praised their god:
for they said, Our god hath delivered into our hands
our enemy, and the destroyer of our country, which
slew many of us. And it came to pass, when their 25
hearts were merry, that they said, Call for Samson,
that he may make us sport. And they called for
Samson out of the prison house; and he made them
sport: and they set him between the pillars. And 26
Samson said unto the lad that held him by the hand,
Suffer me that I may feel the pillars whereupon the

- 27 house standeth, that I may lean upon them. Now
the house was full of men and women; and all the
lords of the Philistines were there; and there were
upon the roof about three thousand men and women,
28 that beheld while Samson made sport. And Samson
called unto the Lord, and said, O Lord God, remember
me, I pray thee, and strengthen me, I pray thee,
only this once, O God, that I may be at once
29 avenged of the Philistines for my two eyes. And
Samson took hold of the two middle pillars upon
which the house stood, and on which it was borne
up, of the one with his right hand, and of the other
30 with his left. And Samson said, Let me die with the
Philistines. And he bowed himself with all his might;
and the house fell upon the lords, and upon all the
people that were therein. So the dead which he
slew at his death were more than they which he slew
in his life.
- 31 Then his brethren and all the house of his father
came down, and took him, and brought him up, and
buried him between Zorah and Eshtaol in the burying-
place of Manoah his father. And he judged Israel
twenty years.
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RUTH

THE STORY OF RUTH

I. 1—IV. 22.

Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there. 2

And Elimelech Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband. 5

Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah. 7

And Naomi said unto her two daughters in law. Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, 8

9 and with me. The Lord grant you that ye may find
rest, each of you in the house of her husband. Then
she kissed them; and they lifted up their voice, and
10 wept. And they said unto her, Surely we will return
with thee unto thy people.

11 And Naomi said, Turn again, my daughters:
why will ye go with me? are there yet any more sons
in my womb, that they may be your husbands?
12 Turn again, my daughters, go your way; for I am too
old to have an husband. If I should say, I have hope,
if I should have an husband also to night, and should
13 also bear sons; Would ye tarry for them till they
were grown? would ye stay for them from having
husbands? nay, my daughters; for it grieveth me much
for your sakes that the hand of the Lord is gone out
against me.

14 And they lifted up their voice, and wept again:
and Orpah kissed her mother in law; but Ruth clave
15 unto her. And she said, Behold, thy sister in law is
gone back unto her people, and unto her gods: return
16 thou after thy sister in law. And Ruth said, Intreat
me not to leave thee, or to return from following
after thee: for whither thou goest, I will go; and
where thou lodgest, I will lodge: thy people shall be
17 my people, and thy God my God: Where thou diest,
will I die, and there will I be buried: the Lord do so
to me, and more also, if ought but death part thee
and me.

18 When she saw that she was steadfastly minded
19 to go with her, then she left speaking unto her. So
they two went until they came to Beth-lehem. And
it came to pass, when they were come to Beth-lehem,

that all the city was moved about them, and they
 said, Is this Naomi? And she said unto them, Call 20
 me not Naomi, call me Mara: for the Almighty hath
 dealt very bitterly with me. I went out full, and 21
 the Lord hath brought me home again empty: why
 then call ye me Naomi, seeing the Lord hath testified
 against me, and the Almighty hath afflicted me?

So Naomi returned, and Ruth the Moabitess, her 22
 daughter in law, with her, which returned out of the
 country of Moab: and they came to Beth-lehem in
 the beginning of barley harvest.

And Naomi had a kinsman of her husband's, II. 1
 a mighty man of wealth, of the family of Elimelech:
 and his name was Boaz. And Ruth the Moabitess 2
 said unto Naomi, Let me now go to the field, and
 glean ears of corn after him in whose sight I shall find
 grace. And she said unto her, Go, my daughter.
 And she went, and came, and gleaned in the field 3
 after the reapers: and her hap was to light on a part
 of the field belonging unto Boaz, who was of the
 kindred of Elimelech.

And, behold, Boaz came from Beth-lehem, and 4
 said unto the reapers, The Lord be with you. And
 they answered him, The Lord bless thee. Then said 5
 Boaz unto his servant that was set over the reapers,
 Whose damsel is this? And the servant that was set 6
 over the reapers answered and said, It is the Moabitish
 damsel that came back with Naomi out of the country
 of Moab: And she said, I pray you, let me glean and 7
 gather after the reapers among the sheaves: so she
 came, and hath continued even from the morning
 until now, that she tarried a little in the house.

- 8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:
- 9 Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that
- 10 which the young men have drawn. Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am
- 11 a stranger? And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.
- 12 The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.
- 13 Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.
- 14 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and
- 15 was sufficed, and left. And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach
- 16 her not: And let fall also some of the handfuls of

purpose for her, and leave them, that she may glean them, and rebuke her not.

So she gleaned in the field until even, and beat 17
out that she had gleaned: and it was about an ephah
of barley. And she took it up, and went into the 18
city: and her mother in law saw what she had
gleaned: and she brought forth, and gave to her that
she had reserved after she was sufficed. And her 19
mother in law said unto her, Where hast thou gleaned
to day? and where wroughtest thou? blessed be he
that did take knowledge of thee. And she shewed
her mother in-law with whom she had wrought, and
said, The man's name with whom I wrought to day
is Boaz. And Naomi said unto her daughter in law, 20
Blessed be he of the Lord, who hath not left off his
kindness to the living and to the dead. And Naomi
said unto her, The man is near of kin unto us, one
of our next kinsmen. And Ruth the Moabitess said, 21
He said unto me also, Thou shalt keep fast by my
young men, until they have ended all my harvest
And Naomi said unto Ruth her daughter in law, It 22
is good, my daughter, that thou go out with his
maidens, that they meet thee not in any other field. 23

So she kept fast by the maidens of Boaz to glean
unto the end of barley harvest and of wheat harvest;
and dwelt with her mother in law. Then Naomi III. 1
her mother in law said unto her, My daughter, shall
I not seek rest for thee, that it may be well with thee?
And now is not Boaz of our kindred, with whose 2
maidens thou wast? Behold, he winnoweth barley
to night in the threshing floor. Wash thyself there- 3
fore, and anoint thee, and put thy raiment upon thee,

and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating
4 and drinking. And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest unto
6 me I will do. And she went down unto the floor, and did according to all that her mother in law bade
7 her. And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

8 And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman
9 lay at his feet. And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art
10 a near kinsman. And he said, Blessed be thou of the Lord, my daughter: for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether
11 poor or rich. And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman.
12 And now it is true that I am thy near kinsman:
13 howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part

of a kinsman to thee, as the Lord liveth: lie down until the morning.

And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor. Also he said, Bring the vail that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city. 14 15

And when she came to her mother in law, she said, Who art thou, my daughter? And she told her all that the man had done to her. And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law. Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day. 16 17 18

Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside IV. 1 2 3 4

- 5 thee; and I am after thee. And he said, I will redeem it.

Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the
6 name of the dead upon his inheritance. And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.

- 7 Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel.

- 8 Therefore the kinsman said unto Boaz, Buy it
9 for thee. So he drew off his shoe. And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's and all that was Chilion's and Mahlon's,
10 of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are
11 witnesses this day. And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Beth-lehem. And let thy house be
12 like the house of Pharez, whom Tamar bare unto

Judah, of the seed which the Lord shall give thee of this young woman.

So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son. 13

And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him. 14 15

And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David. 16 17

Now these are the generations of Pharez: Pharez begat Hezron, And Hezron begat Ram, and Ram begat Amminadab, And Amminadab begat Nahshon, and Nahshon begat Salmon, And Salmon begat Boaz, and Boaz begat Obed, And Obed begat Jesse, and Jesse begat David. 18 19 20 21 22

THE FIRST BOOK OF SAMUEL

XVI. 1-23

SAMUEL ANOINTS DAVID

- And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons. And Samuel said, How can I go? if Saul hear it, he will kill me. And the Lord said, Take an heifer with thee, and say, I am come to sacrifice to the Lord. And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.
- And Samuel did that which the Lord spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. Then Jesse called Abinadab, and made him pass before Samuel.

And he said, Neither hath the Lord chosen this. Then Jesse made Shammah to pass by. And he said, 9
Neither hath the Lord chosen this. Again, Jesse 10
made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these. And Samuel said unto Jesse, Are here all 11
thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, 12
and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him 13
in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

But the Spirit of the Lord departed from Saul, 14
and an evil spirit from the Lord troubled him. And 15
Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee. Let our lord now 16
command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well. And Saul said unto his servants, 17
Provide me now a man that can play well, and bring him to me. Then answered one of the servants, and 18
said, Behold, I have seen a son of Jesse the Bethlehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with

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- 19 him. Wherefore Saul sent messengers unto Jesse,
and said, Send me David thy son, which is with the
20 sheep. And Jesse took an ass laden with bread, and
a bottle of wine, and a kid, and sent them by David
21 his son unto Saul. And David came to Saul, and
stood before him: and he loved him greatly; and he
22 became his armourbearer. And Saul sent to Jesse,
saying, Let David, I pray thee, stand before me; for
23 he hath found favour in my sight. And it came to
pass, when the evil spirit from God was upon Saul,
that David took an harp, and played with his hand:
so Saul was refreshed, and was well, and the evil
spirit departed from him.
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THE STORY OF DAVID AND GOLIATH

XVII. 1-58

Now the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in Ephes-dammim. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them. (And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him.) And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us. And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

- 11 When Saul and all Israel heard those words of
the Philistine, they were dismayed, and greatly afraid.
- 12 Now David was the son of that Ephrathite of Beth-
lehem-judah, whose name was Jesse; and he had eight
sons: and the man went among men for an old man
13 in the days of Saul. And the three eldest sons of
Jesse went and followed Saul to the battle: and the
names of his three sons that went to the battle were
Eliab the first born, and next unto him Abinadab,
14 and the third Shammah. And David was the
15 youngest: and the three eldest followed Saul. But
David went and returned from Saul to feed his father's
16 sheep at Beth-lehem. And the Philistine drew near
morning and evening, and presented himself forty
days.
- 17 And Jesse said unto David his son, Take now
for thy brethren an ephah of this parched corn, and
these ten loaves, and run to the camp to thy brethren;
18 And carry these ten cheeses unto the captain of their
thousand, and look how thy brethren fare, and take
19 their pledge. Now Saul, and they, and all the men
of Israel, were in the valley of Elah, fighting with
20 the Philistines. And David rose up early in the
morning, and left the sheep with a keeper, and took,
and went, as Jesse had commanded him; and he
came to the trench, as the host was going forth to
21 the fight, and shouted for the battle. For Israel
and the Philistines had put the battle in array, army
22 against army. And David left his carriage in the
hand of the keeper of the carriage, and ran into the
23 army, and came and saluted his brethren. And as
he talked with them, behold, there came up the

champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid. 24

And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel. And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God? And the people answered him after this manner, saying, So shall it be done to the man that killeth him. And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. And David said, What have I now done? Is there not a cause? And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner. 25 26 27 28 29 30

And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him. And David said to Saul, Let no man's heart fail because of him; thy servant will go 31 32

33 , and fight with this Philistine. And Saul said to
David, Thou art not able to go against this Philistine
to fight with him : for thou art but a youth, and he a
34 man of war from his youth. And David said unto
Saul, Thy servant kept his father's sheep, and there
came a lion, and a bear, and took a lamb out of the
35 flock : And I went out after him, and smote him,
and delivered it out of his mouth : and when he arose
against me, I caught him by his beard, and smote
36 him, and slew him. Thy servant slew both the lion
and the bear : and this uncircumcised Philistine shall
be as one of them, seeing he hath defied the armies
37 of the living God. David said moreover, The Lord
that delivered me out of the paw of the lion, and out
of the paw of the bear, he will deliver me out of the
hand of this Philistine. And Saul said unto David,
38 Go, and the Lord be with thee.

And Saul armed David with his armour, and he
put an helmet of brass upon his head ; also he armed
39 him with a coat of mail. And David girded his sword
upon his armour, and he assayed to go ; for he had
not proved it. And David said unto Saul, I cannot
go with these ; for I have not proved them. And
40 David put them off him. And he took his staff in his
hand, and chose him five smooth stones out of the
brook, and put them in a shepherd's bag which he
had, even in a scrip ; and his sling was in his hand :
41 and he drew near to the Philistine. And the Philis-
tine came on and drew near unto David ; and the man
42 that bare the shield went before him. And when the
Philistine looked about, and saw David, he disdained
him : for he was but a youth, and ruddy, and of a

fair countenance. And the Philistine said unto David, 43
Am I a dog, that thou comest to me with staves?
And the Philistine cursed David by his gods. And 44
the Philistine said to David, Come to me, and I will
give thy flesh unto the fowls of the air, and to the
beasts of the field. Then said David to the Philistine, 45
Thou comest to me with a sword, and with a spear,
and with a shield: but I come to thee in the name
of the Lord of hosts, the God of the armies of Israel,
whom thou hast defied. This day will the Lord 46
deliver thee into mine hand; and I will smite thee,
and take thine head from thee; and I will give the
carcasses of the host of the Philistines this day unto
the fowls of the air, and to the wild beasts of the
earth; that all the earth may know that there is a
God in Israel. And all this assembly shall know 47
that the Lord saveth not with sword and spear: for
the battle is the Lord's, and he will give you into
our hands.

And it came to pass, when the Philistine arose, 48
and came and drew nigh to meet David, that David
hasted, and ran toward the army to meet the Philis-
tine. And David put his hand in his bag, and took 49
thence a stone, and slang it, and smote the Philistine
in his forehead, that the stone sunk into his forehead;
and he fell upon his face to the earth. So David, 50
prevailed over the Philistine with a sling and with a
stone, and smote the Philistine, and slew him; but
there was no sword in the hand of David. Therefore 51
David ran, and stood upon the Philistine, and took
his sword, and drew it out of the sheath thereof, and
slew him, and cut off his head therewith. And when

the Philistines saw their champion was dead, they
52 fled. And the men of Israel and of Judah arose, and
shouted, and pursued the Philistines, until thou come
to the valley, and to the gates of Ekron. And the
wounded of the Philistines fell down by the way to
53 Shaaraim, even unto Gath, and unto Ekron. And the
children of Israel returned from chasing after the
54 Philistines, and they spoiled their tents. And David
took the head of the Philistine, and brought it to
Jerusalem; but he put his armour in his tent.

55 And when Saul saw David go forth against the
Philistine, he said unto Abner, the captain of the host,
Abner, whose son is this youth? And Abner said,
56 As thy soul liveth, O king, I cannot tell. And the
57 king said, Inquire thou whose son the stripling is.
And as David returned from the slaughter of the
Philistine, Abner took him, and brought him before
58 Saul with the head of the Philistine in his hand. And
Saul said to him, Whose son art thou, thou young
man? And David answered, I am the son of thy
servant Jesse the Beth-lehemite.

DAVID AND JONATHAN

XVIII. 1-16;

XIX. 1—

XX. 42

And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle. And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands. And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? And Saul eyed David from that day and forward.

And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he

- prophesied in the midst of the house : and David played with his hand, as at other time : and there was a
 11 javelin in Saul's hand. And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.
 12 And Saul was afraid of David, because the Lord was
 13 with him, and was departed from Saul. Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came
 14 in before the people. And David behaved himself wisely in all his ways; and the Lord was with him.
 15 Wherefore when Saul saw that he behaved him-
 16 self very wisely, he was afraid of him. But all Israel and Judah loved David, because he went out and came in before them.
 XIX. 1 And Saul spake to Jonathan his son, and to all
 2 his servants, that they should kill David. But Jonathan Saul's son delighted much in David : and Jonathan told David, saying, Saul my father seeketh to kill thee : now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place,
 3 and hide thyself : And I will go out and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see,
 4 that I will tell thee. And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David, because he hath not sinned against thee, and because
 5 his works have been to thee-ward very good : For he did put his life in his hand, and slew the Philistine. and the Lord wrought a great salvation for all Israel. thou sawest it, and didst rejoice : wherefore then wilt

thou sin against innocent blood, to slay David without
a cause? And Saul hearkened unto the voice of 6
Jonathan: and Saul sware, As the Lord liveth, he
shall not be slain. And Jonathan called David, and 7
Jonathan shewed him all those things. And Jonathan
brought David to Saul, and he was in his presence,
as in times past.

And there was war again: and David went out, 8
and fought with the Philistines, and slew them with
a great slaughter; and they fled from him. And the 9
evil spirit from the Lord was upon Saul, as he sat
in his house with his javelin in his hand: and David
played with his hand. And Saul sought to smite 10
David even to the wall with the javelin; but he slipped
away out of Saul's presence, and he smote the javelin
into the wall: and David fled, and escaped that night.

Saul also sent messengers unto David's house, 11
to watch him, and to slay him in the morning: and
Michal David's wife told him, saying, If thou save
not thy life to night, to morrow thou shalt be slain. 12
So Michal let David down through a window: and
he went, and fled, and escaped. And Michal took 13
an image, and laid it in the bed, and put a pillow of
goats' hair for his bolster, and covered it with a cloth. 14
And when Saul sent messengers to take David, she
said, He is sick. And Saul sent the messengers again 15
to see David, saying, Bring him up to me in the bed,
that I may slay him. And when the messengers were 16
come in, behold, there was an image in the bed, with
a pillow of goats' hair for his bolster. And Saul said, 17
unto Michal, Why hast thou deceived me so, and
sent away mine enemy, that he is escaped? And

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Michal answered Saul, He said unto me, Let me go, why should I kill thee?

18 So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David is at

20 Naioth in Ramah. And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the Spirit of God was upon the

21 messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers

22 again the third time, and they prophesied also. Then went he also to Ramah, and came to a great well that is in Sechu: and he asked and said, Where are Samuel and David? And one said, Behold, they be

23 at Naioth in Ramah. And he went thither to Naioth in Ramah: and the Spirit of God was upon him also, and he went on, and prophesied, until he came to

24 Naioth in Ramah. And he stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night.

Wherefore they say, Is Saul also among the prophets?

XX. 1 And David fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what

is mine iniquity? and what is my sin before thy father, that he seeketh my life? And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will shew it me: and why should my father hide this thing from

3 me? it is not so. And David swore moreover, and

said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death.

Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee. And David said unto Jonathan, Behold, to morrow is the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even. If thy father at all miss me, then, say, David earnestly asked leave of me that he might run to Beth-lehem his city: for there is a yearly sacrifice there for all the family. If he say thus, It is well; thy servant shall have peace: but if he be very wroth, then be sure that evil is determined by him. Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldest thou bring me to thy father? And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

Then said David to Jonathan, Who shall tell me? or what if thy father answer thee roughly?

And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field. And Jonathan said unto David, O Lord God of Israel, when I have sounded my father about to morrow any time, or the third day, and, behold, if there be good toward David, and I then

- 13 send not unto thee, and shew it thee; The Lord do
so and much more to Jonathan: but if it please my
father to do thee evil, then I will shew it thee, and
send thee away, that thou mayest go in peace: and
the Lord be with thee, as he hath been with my
14 father. And thou shalt not only while yet I live
shew me the kindness of the Lord, that I die not:
15 But also thou shalt not cut off thy kindness from my
house for ever: no, not when the Lord hath cut off
the enemies of David every one from the face of the
16 earth. So Jonathan made a covenant with the house
of David, saying, Let the Lord even require it at the
17 hand of David's enemies. And Jonathan caused
David to swear again, because he loved him: for he
loved him as he loved his own soul.
- 18 Then Jonathan said to David, To morrow is the
new moon: and thou shalt be missed, because thy
19 seat will be empty. And when thou hast stayed three
days, then thou shalt go down quickly, and come to
the place where thou didst hide thyself when the
business was in hand, and shalt remain by the stone
20 Ezel. And I will shoot three arrows on the side
21 thereof, as though I shot at a mark. And, behold,
I will send a lad, saying, Go, find out the arrows.
If I expressly say unto the lad, Behold, the arrows
are on this side of thee, take them; then come thou:
for there is peace to thee, and no hurt; as the Lord
22 liveth. But if I say thus unto the young man, Behold,
the arrows are beyond thee; go thy way: for the Lord
23 hath sent thee away. And as touching the matter
which thou and I have spoken of, behold, the Lord
be between thee and me for ever.

So David hid himself in the field: and when 24
the new moon was come, the king sat him down to
eat meat. And the king sat upon his seat, as at other 25
times, even upon a seat by the wall: and Jonathan
arose, and Abner sat by Saul's side, and David's place
was empty. Nevertheless Saul spake not any thing 26
that day: for he thought, Something hath befallen
him, he is not clean; surely he is not clean. And it 27
came to pass on the morrow, which was the second
day of the month, that David's place was empty:
and Saul said unto Jonathan his son, Wherefore
cometh not the son of Jesse to meat, neither yesterday,
nor to day? And Jonathan answered Saul, David 28
earnestly asked leave of me to go to Beth-lehem:
And he said, Let me go, I pray thee; for our family 29
hath a sacrifice in the city; and my brother, he hath
commanded me to be there: and now, if I have found
favour in thine eyes, let me get away, I pray thee,
and see my brethren. Therefore he cometh not unto
the king's table. Then Saul's anger was kindled 30
against Jonathan, and he said unto him, Thou son of
the perverse rebellious woman, do not I know that
thou hast chosen the son of Jesse to thine own con-
fusion, and unto the confusion of thy mother's naked-
ness? For as long as the son of Jesse liveth upon 31
the ground, thou shalt not be established, nor thy
kingdom. Wherefore now send and fetch him unto
me, for he shall surely die. And Jonathan answered 32
Saul his father, and said unto him, wherefore shall he
be slain? what hath he done? And Saul cast a 33
javelin at him to smite him: whereby Jonathan knew
that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and
did eat no meat the second day of the month: for he
35 was grieved for David, because his father had done
him shame. And it came to pass in the morning, that
Jonathan went out into the field at the time appointed
36 with David, and a little lad with him. And he said
unto his lad, Run, find out now the arrows which I
shoot. And as the lad ran, he shot an arrow beyond
37 him. And when the lad was come to the place of
the arrow which Jonathan had shot, Jonathan cried
after the lad, and said, Is not the arrow beyond thee?
38 And Jonathan cried after the lad, Make speed, haste,
stay not. And Jonathan's lad gathered up the arrows,
39 and came to his master. But the lad knew not any
thing: only Jonathan and David knew the matter.
40 And Jonathan gave his artillery unto his lad, and said
41 unto him, Go, carry them to the city. And as soon
as the lad was gone, David arose out of a place toward
the south, and fell on his face to the ground, and
bowed himself three times: and they kissed one
another, and wept one with another, until David
42 exceeded. And Jonathan said to David, Go in peace,
forasmuch as we have sworn both of us in the name
of the Lord, saying, The Lord be between me and
thee, and between my seed and thy seed for ever.
And he arose and departed: and Jonathan went into
the city.

DAVID PURSUED BY SAUL SPARES HIS LIFE XXIV. 1-22;
XXVI. 1-25

And it came to pass, when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi. Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats. And he came to the sheepcotes by the way, where was a cave; and Saul went in to cover his feet: and David and his men remained in the sides of the cave. And the men of David said unto him, Behold the day of which the Lord said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily. And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord. So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way. David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stooped with his face to the earth, and bowed himself.

And David said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh

10 thy hurt? Behold, this day thine eyes have seen
how that the Lord had delivered thee to day into
mine hand in the cave: and some bade me kill thee:
but mine eye spared thee; and I said, I will not put
forth mine hand against my lord; for he is the Lord's
11 anointed. Moreover, my father, see, yea, see the
skirt of thy robe in my hand: for in that I cut off the
skirt of thy robe, and killed thee not, know thou and
see that there is neither evil nor transgression in mine
hand, and I have not sinned against thee; yet thou
12 hunttest my soul to take it. The Lord judge between
me and thee, and the Lord avenge me of thee: but
13 mine hand shall not be upon thee. As saith the pro-
verb of the ancients, Wickedness proceedeth from the
wicked: but mine hand shall not be upon thee. After
whom is the king of Israel come out? after whom
14 dost thou pursue? after a dead dog, after a flea. The
Lord therefore be judge, and judge between me and
thee, and see, and plead my cause, and deliver me
out of thine hand.

16 And it came to pass, when David had made an
end of speaking these words unto Saul, that Saul
said, Is this thy voice, my son David? And Saul
17 lifted up his voice, and wept. And he said to David,
Thou art more righteous than I: for thou hast reward-
18 ✓ ed me good, whereas I have rewarded thee evil. And
thou hast shewed this day how that thou hast dealt
well with me: forasmuch as when the Lord had
delivered me into thine hand, thou killedst me not.
19 For if a man find his enemy, will he let him go well
away? wherefore the Lord reward thee good for that
20 thou hast done unto me this day. And now, behold,

I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand. Swear now therefore unto me by the Lord, 21
that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. And David sware unto Saul. And Saul went home; but David and his men gat them up unto the 22
hold.

And the Ziphites came unto Saul to Gibeah, XXVI. 1
saying, Doth not David hide himself in the hill of Hachilah, which is before Jeshimon? Then Saul 2
arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph. And Saul 3
pitched in the hill of Hachilah, which is before Jeshimon, by the way. But David abode in the wilderness, and he saw that Saul came after him into the wilderness. David therefore sent out spies, and 4
understood that Saul was come in very deed. And 5
David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him.

Then answered David and said to Ahimelech the 6
Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee. So David and Abishai came to the people by 7
night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about

- 8 him. Then said Abishai to David, God hath delivered
thine enemy into thine hand this day: now therefore
let me smite him, I pray thee, with the spear even
to the earth at once, and I will not smite him the
9 second time. And David said to Abishai, Destroy
him not: for who can stretch forth his hand against
10 the Lord's anointed, and be guiltless? David said
furthermore, As the Lord liveth, the Lord shall smite
him; or his day shall come to die; or he shall descend
11 into battle, and perish. The Lord forbid that I should
stretch forth mine hand against the Lord's anointed
but, I pray thee, take thou now the spear that is at
his bolster, and the cruse of water, and let us go.
- 12 So David took the spear and the cruse of water
from Saul's bolster; and they gat them away, and no
man saw it, nor knew it, neither awaked: for they
were all asleep; because a deep sleep from the Lord
13 was fallen upon them. Then David went over to
the other side, and stood on the top of an hill afar
14 off; a great space being between them: And David
cried to the people, and to Abner the son of Ner,
saying, Answerest thou not, Abner? Then Abner
answered and said, Who art thou that criest to the
15 king? And David said to Abner, Art not thou a valiant
man? and who is like to thee in Israel? wherefore
then hast thou not kept thy lord the king? for there
came one of the people in to destroy the king thy lord.
16 This thing is not good that thou hast done. As the
Lord liveth, ye are worthy to die, because ye have
not kept your master, the Lord's anointed. And now
see where the king's spear is, and the cruse of water
that was at his bolster.

And Saul knew David's voice, and said, Is this 17
thy voice, my son David? And David said, It is my
voice, my lord, O king. And he said, Wherefore doth 18
my lord thus pursue after his servant? for what have
I done? or what evil is in mine hand? Now therefore, 19
I pray thee, let my lord the king hear the words of
his servant. If the Lord have stirred thee up against
me, let him accept an offering: but if they be the
children of men, cursed be they before the Lord; for
they have driven me out this day from abiding in the
inheritance of the Lord, saying, Go, serve other gods.
Now therefore, let not my blood fall to the earth 20
before the face of the Lord: for the king of Israel is
come out to seek a flea, as when one doth hunt a
partridge in the mountains. Then said Saul, I have 21
sinned: return, my son David: for I will no more do
thee harm, because my soul was precious in thine
eyes this day: behold, I have played the fool, and
have erred exceedingly. And David answered and 22
said, Behold the king's spear! and let one of the
young men come over and fetch it. The Lord render 23
to every man his righteousness and his faithfulness:
for the Lord delivered thee into my hand to day, but
I would not stretch forth mine hand against the Lord's
anointed. And, behold, as thy life was much set by 24
this day in mine eyes, so let my life be much set by
in the eyes of the Lord, and let him deliver me out
of all tribulation.

Then Saul said to David, Blessed be thou, my 25
son David: thou shalt both do great things, and also
shalt still prevail. So David went on his way, and
Saul returned to his place.

XXXI. 1-13

THE DEATH OF SAUL

Now the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and
2 fell down slain in mount Gilboa. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul's sons. And the battle went sore against
3 Saul, and the archers hit him; and he was sore wounded of the archers. Then said Saul unto his armour-
4 bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul
5 took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armour-
7 bearer, and all his men, that same day together. And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found
9 Saul and his three sons fallen in mount Gilboa. And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among
10 the people. And they put his armour in the house

of Ashtaroth: and they fastened his body to the wall of Beth-shan.

And when the inhabitants of Jabesh-gilead heard 11
of that which the Philistines had done to Saul; All 12
the valiant men arose, and went all night, and took
the body of Saul and the bodies of his sons from the
wall of Beth-shan, and came to Jabesh, and burnt
them there. And they took their bones, and buried 13
them under a tree at Jabesh, and fasted seven days.

upon me, because my life is yet whole in me. So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord. 10

Then David took hold on his clothes, and rent them; and likewise all the men that were with him: And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel; because they were fallen by the sword. 11 12

And David said unto the young man that told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite. And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed? And David called one of the young men, and said, Go near, and fall upon him. And he smote him that he died. And David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the Lord's anointed. 13 14 15 16

And David lamented with this lamentation over Saul and over Jonathan his son: (Also he bade them teach the children of Judah the use of the bow: behold, it is written in the book of Jasher.) 17 18

The beauty of Israel is slain upon thy high places: how are the mighty fallen! 19

Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. 20

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- 21 Ye mountains of Gilboa, let there be no dew,
neither let there be rain, upon you, nor fields of offer-
ings: for there the shield of the mighty is vilely cast
away, the shield of Saul, as though he had not been
anointed with oil.
- 22 From the blood of the slain, from the fat of the
mighty, the bow of Jonathan turned not back, and
the sword of Saul returned not empty.
- 23 Saul and Jonathan were lovely and pleasant in
their lives, and in their death they were not divided:
they were swifter than eagles, they were stronger
than lions.
- 24 Ye daughters of Israel, weep over Saul, who
clothed you in scarlet, with other delights, who put on
ornaments of gold upon your apparel.
- 25 How are the mighty fallen in the midst of the
battle! O Jonathan, thou wast slain in thine high
places.
- 26 I am distressed for thee, my brother Jonathan:
very pleasant hast thou been unto me: thy love to
me was wonderful, passing the love of women.
- 27 How are the mighty fallen, and the weapons of
war perished!
-

THE FIRST BOOK OF KINGS

AN INSTANCE OF SOLOMON'S JUDICIAL
WISDOM

III. 5-28

In Gibeon the Lord appeared to Solomon in a 5
dream by night: and God said, Ask what I shall give
thee. And Solomon said, Thou hast shewed unto 6
thy servant David my father great mercy, according
as he walked before thee in truth, and in righteousness,
and in uprightness of heart with thee; and thou hast
kept for him this great kindness, that thou hast given
him a son to sit on his throne, as it is this day. And 7
now, O Lord my God, thou hast made thy servant
king instead of David my father: and I am but a
little child: I know not how to go out or come in.
And thy servant is in the midst of thy people which 8
thou hast chosen, a great people, that cannot be
numbered nor counted for multitude. Give therefore 9
thy servant an understanding heart to judge thy
people, that I may discern between good and bad:
for who is able to judge this thy so great a people?
And the speech pleased the Lord, that Solomon had 10
asked this thing. And God said unto him, Because 11
thou hast asked this thing, and hast not asked for
thyself long life; neither hast asked riches for
thyself, nor hast asked the life of thine enemies; but
hast asked for thyself understanding to discern judg-
ment; Behold, I have done according to thy words: 12
do, I have given thee a wise and an understanding

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heart; so that there was none like thee before thee,
 13 neither after thee shall any arise like unto thee. And
 I have also given thee that which thou hast not asked,
 both riches, and honour: so that there shall not be
 any among the kings like unto thee all thy days.
 14 And if thou wilt walk in my ways, to keep my statutes
 and my commandments, as thy father David did
 15 walk, then I will lengthen thy days. And Solomon
 awoke; and, behold, it was a dream.

And he came to Jerusalem, and stood before the
 ark of the covenant of the Lord, and offered up burnt
 offerings, and offered peace offerings, and made a
 16 feast to all his servants. Then came there two
 women, that were harlots, unto the king, and stood
 17 before him. And the one woman said, O my lord,
 I and this woman dwell in one house; and I was
 18 delivered of a child with her in the house. And it
 came to pass the third day after that I was delivered,
 that this woman was delivered also: and we were
 together; there was no stranger with us in the house,
 19 save we two in the house. And this woman's child
 20 died in the night; because she overlaid it. And she
 arose at midnight, and took my son from beside me,
 while thine handmaid slept, and laid it in her bosom,
 21 and laid her dead child in my bosom. And when I
 rose in the morning to give my child suck, behold,
 it was dead: but when I had considered it in the
 morning, behold, it was not my son, which I did bear.
 22 And the other woman said, Nay; but the living is my
 son, and the dead is thy son. And this said, No;
 but the dead is thy son, and the living is my son.
 Thus they spake before the king.

Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living. And the king said, Bring me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one and half to the other. Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof. And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment.

X. 1-13

THE QUEEN OF SHEBA

- And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.
- And Solomon told her all her questions: there was not any thing hid from the king, which he told her not. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice.
- And she gave the king an hundred and twenty talents of gold, and of spices very great store, and

precious stones: there came no more such abundance
of spices as these which the queen of Sheba gave to
king Solomon. And the navy also of Hiram, that 11
brought gold from Ophir, brought in from Ophir great
plenty of almug trees, and precious stones. And the 12
king made of the almug trees pillars for the house of
the Lord, and for the king's house, harps also and
psalteries for singers: there came no such almug
trees, nor were seen unto this day. And king Solomon 13
gave unto the queen of Sheba all her desire, whatso-
ever she asked, beside that which Solomon gave her
of his royal bounty. So she turned and went to her
own country, she and her servants.

XVII. 1-24

ELIJAH AND THE WIDOW'S SON

- And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.
- 2 And the word of the Lord came unto him, saying,
3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.
4 And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.
5 So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.
- 7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land.
8 And the word of the Lord came unto him, saying,
9 Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a
10 widow woman there to sustain thee. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that
11 I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a
12 morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse:

and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; 13
go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord 14
God of Israel. The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she 15
went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And 16
the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

And it came to pass after these things, that the 17
son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, What 18
have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give 19
me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the 20
Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon 21
the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's 22
soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into 23
him again, and he revived. And Elijah took the

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child, and brought him down out of the chamber into the house, and delivered him unto his mother: and
24 Elijah said, See, thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth.

ELIJAH AND THE PROPHETS OF BAAL XVIII. 1-46

And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria. 2

And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the Lord greatly: For it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the beasts. So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself. 3 4 5 6

And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah? And he answered him, I am: go, tell thy lord, Behold, Elijah is here. And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not. And now thou sayest, Go, tell thy lord, 7 8 9 10 11

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12 Behold, Elijah is here. And it shall come to pass, as
soon as I am gone from thee, that the Spirit of the
Lord shall carry thee whither I know not; and so when
I come and tell Ahab, and he cannot find thee, he
shall slay me: but I thy servant fear the Lord from
13 my youth. Was it not told my lord what I did when
Jezebel slew the prophets of the Lord, how I hid an
hundred men of the Lord's prophets by fifty in a
14 cave, and fed them with bread and water? And now
thou sayest, Go, tell thy lord, Behold, Elijah is here:
15 and he shall slay me. And Elijah said, As the Lord
of hosts liveth, before whom I stand, I will surely
shew myself unto him to day.

16 So Obadiah went to meet Ahab, and told him:
17 and Ahab went to meet Elijah. And it came to pass,
when Ahab saw Elijah, that Ahab said unto him,
18 Art thou he that troubleth Israel? And he answered,
I have not troubled Israel; but thou, and thy father's
house, in that ye have forsaken the commandments
19 of the Lord, and thou hast followed Baalim. Now
therefore send, and gather to me all Israel unto
mount Carmel, and the prophets of Baal four hundred
and fifty, and the prophets of the groves four hundred,
which eat at Jezebel's table.

20 So Ahab sent unto all the children of Israel, and
gathered the prophets together unto mount Carmel.
21 And Elijah came unto all the people, and said, How
long halt ye between two opinions? if the Lord be
God, follow him: but if Baal, then follow him. And
22 the people answered him not a word. Then said
Elijah unto the people, I, even I only, remain a
prophet of the Lord; but Baal's prophets are four

hundred and fifty men. Let them therefore give us 23
two bullocks; and let them choose one bullock for
themselves, and cut it in pieces, and lay it on wood,
and put no fire under: and I will dress the other
bullock, and lay it on wood, and put no fire under:
And call ye on the name of your gods, and I will 24
call on the name of the Lord: and the God that
answereth by fire, let him be God. And all the
people answered and said, It is well spoken. And 25
Elijah said unto the prophets of Baal, Choose you one
bullock for yourselves, and dress it first; for ye are
many; and call on the name of your gods, but put no
fire under. And they took the bullock which was given 26
them, and they dressed it, and called on the name of
Baal from morning even until noon, saying, O Baal,
hear us. But there was no voice, nor any that
answered. And they leaped upon the altar which was
made. And it came to pass at noon, that Elijah 27
mocked them, and said, Cry aloud: for he is a god;
either he is talking, or he is pursuing, or he is in a
journey, or peradventure he sleepeth, and must be
awaked. And they cried aloud, and cut themselves 28
after their manner with knives and lancets, till the
blood gushed out upon them. And it came to pass, 29
when midday was past, and they prophesied until
the time of the offering of the evening sacrifice, that
there was neither voice, nor any to answer, nor any
that regarded.

And Elijah said unto all the people, Come near 30
unto me. And all the people came near unto him.
And he repaired the altar of the Lord that was broken
down. And Elijah took twelve stones, according to 31

- the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name: And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.
- And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. And Elijah said unto Ahab, Get thee up, eat and drink;

for there is a sound of abundance of rain. So Ahab 42
went up to eat and to drink. And Elijah went up to
the top of Carmel; and he cast himself down upon
the earth, and put his face between his knees, And 43
said to his servant, Go up now, look toward the sea.
And he went up, and looked, and said, There is
nothing. And he said, Go again seven times. And 44
it came to pass at the seventh time, that he said,
Behold, there ariseth a little cloud out of the sea,
like a man's hand. And he said, Go up, say unto
Ahab, Prepare thy chariot, and get thee down, that
the rain stop thee not. And it came to pass in the 45
mean while, that the heaven was black with clouds
and wind, and there was a great rain. And Ahab rode,
and went to Jezreel. And the hand of the Lord was 46
on Elijah; and he girded up his loins, and ran before
Ahab to the entrance of Jezreel.

XIX. 1-21

THE STILL SMALL VOICE

- And Ahab told Jezebel all that Elijah had done,
and withal how he had slain all the prophets with the
2 sword. Then Jezebel sent a messenger unto Elijah,
saying, So let the gods do to me, and more also, if
I make not thy life as the life of one of them by to-
3 morrow about this time. And when he saw that,
he arose, and went for his life, and came to Beer-
sheba, which belongeth to Judah, and left his servant
4 there. But he himself went a day's journey into the
wilderness, and came and sat down under a juniper
tree: and he requested for himself that he might die;
and said, It is enough; now, O Lord, take away my
5 life; for I am not better than my fathers. And as
he lay and slept under a juniper tree, behold, then an
angel touched him, and said unto him, Arise and eat.
6 And he looked, and, behold, there was a cake baken
on the coals, and a cruse of water at his head. And
7 he did eat and drink, and laid him down again. And
the angel of the Lord came again the second time,
and touched him, and said, Arise and eat; because
8 the journey is too great for thee. And he arose, and
did eat and drink, and went in the strength of that
meat forty days and forty nights unto Horeb the-
mount of God.
- 9 And he came thither unto a cave, and lodged
there; and, behold, the word of the Lord came to-
him, and he said unto him, What doest thou here,
10 Elijah? And he said, I have been very jealous for the
Lord God of hosts: for the children of Israel have

forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-mehola shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left me seven thousand in Israel. all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

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- 19 So he departed thence, and found Elisha the son
of Shaphat, who was plowing with twelve yoke of
oxen before him, and he with the twelfth: and Elijah
20 passed by him, and cast his mantle upon him. And
he left the oxen, and ran after Elijah, and said, Let
me, I pray thee, kiss my father and my mother, and
then I will follow thee. And he said unto him, Go
21 back again: for what have I done to thee? And he
returned back from him, and took a yoke of oxen,
and slew them, and boiled their flesh with the instru-
ments of the oxen, and gave unto the people, and
they did eat. Then he arose, and went after Elijah,
and ministered unto him.
-

NABOTH'S VINEYARD

XXI. 1-29

And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money. And Naboth said to Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee. And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread. But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard. And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. And she wrote in the letters, saying,

- Proclaim a fast, and set Naboth on high among the people: And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die. And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them. They proclaimed a fast, and set Naboth on high among the people. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died. Then they sent to Jezebel, saying, Naboth is stoned, and is dead. And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.
- And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it. And the word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying,

Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

And Ahab said to Elijah, Hast thou found me, 20
O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord. Behold, I will bring evil upon thee, and will take away thy posterity, and will cut 21
off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel, And will make 22
thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin. And of Jezebel also 23
spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in 24
the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat. But there 25
was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up. And he did very abomin- 26
ably in following idols, according to all things as did the Amorites, whom the Lord cast out before the children of Israel. And it came to pass, when Ahab 27
heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sack-
cloth, and went softly. And the word of the Lord 28
came to Elijah the Tishbite, saying, Seest thou how 29
Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.

THE SECOND BOOK OF KINGS

II. 1-25

ASCENT OF ELIJAH TO HEAVEN

- And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah
2 went with Elisha from Gilgal. And Elijah said unto Elisha, Tarry here, I pray thee; for the Lord hath sent me to Beth-el. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not
3 leave thee. So they went down to Beth-el. And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your
4 peace. And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.
5 And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he answered, Yea, I know it;
6 hold ye your peace. And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two
7 went on. And fifty men of the sons of the prophets

went, and stood to view afar off: and they two stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. 8

And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over. And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him. 9 10 11 12 13 14 15

And they said unto him, Behold now, there be 16

with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he
17 said, Ye shall not send. And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found
18 him not. And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the
20 ground barren. And he said, Bring me a new cruse, and put salt therein. And they brought it to him.
21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from
22 thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald
24 head. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare
25 forty and two children of them. And he went from thence to mount Carmel, and from thence he returned to Samaria.

THE STORY OF NAAMAN

V. 1-27

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel.

And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me. And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me,

and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot,
10 and stood at the door of the house of Elisha. And
Elisha sent a messenger unto him, saying, Go and
wash in Jordan seven times, and thy flesh shall come
again to thee, and thou shalt be clean.

11 But Naaman was wroth, and went away, and
said, Behold, I thought, He will surely come out to
me, and stand, and call on the name of the Lord
his God, and strike his hand over the place, and
12 recover the leper. Are not Abana and Pharpar, rivers
of Damascus, better than all the waters of Israel?
may I not wash in them, and be clean? So he turned
13 and went away in a rage. And his servants came
near, and spake unto him, and said, My father, if
the prophet had bid thee do some great thing, wouldest
thou not have done it? how much rather then, when
14 he saith to thee, Wash, and be clean? Then went
he down, and dipped himself seven times in Jordan,
according to the saying of the man of God: and his
flesh came again like unto the flesh of a little child,
and he was clean.

15 And he returned to the man of God, he and all
his company, and came, and stood before him: and
he said, Behold, now I know that there is no God in
all the earth, but in Israel: now therefore, I pray
16 thee, take a blessing of thy servant. But he said,
As the Lord liveth, before whom I stand, I will receive
none. And he urged him to take it; but he refused.
17 And Naaman said, Shall there not then, I pray thee,
be given to thy servant two mules' burden of earth?
for thy servant will henceforth offer neither burnt:

offering nor sacrifice unto other gods, but unto the Lord. In this thing the Lord pardon thy servant, 18
that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing. And he said unto him, Go in peace. So he departed from him a little way. 19

But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him, and take somewhat of him. So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? And he said, All is well. 20
My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. And Naaman said, Be content, take two talents. 21
And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed. 22
But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? 23
And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee, when 24
25
26

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the man turned again from his chariot to meet thee?
Is it a time to receive money, and to receive garments,
and oliveyards, and vineyards, and sheep, and oxen,
27 and menservants, and maidservants? The leprosy
therefore of Naaman shall cleave unto thee. and unto
thy seed for ever. And he went out from his presence
a leper as white as snow.

THE BOOK OF DANIEL

THE ABSTINENCE OF DANIEL
AND HIS FRIENDS

I. 1-21

In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessel into the treasure house of his god. 2

And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. 3 4 5

Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: Unto whom the prince of the eunuchs gave names: for he gave 6 7

- unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach;
- 8 and to Azariah, of Abed-nego. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself
- 9 Now God had brought Daniel into favour and tender
- 10 love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye
- 11 make me endanger my head to the king. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah.
- 12 Prove thy servants, I beseech thee, ten days; and let
- 13 them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal
- 14 with thy servants. So he consented to them in this
- 15 matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the
- 16 portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.
- 17 As for these four children, God gave them know-
- 18 ledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should

bring them in, then the prince of the eunuchs brought
them in before Nebuchadnezzar. And the king com- 19
muned with them; and among them all was found
none like Daniel, Hananiah, Mishael, and Azariah:
therefore stood they before the king. And in all 20
matters of wisdom and understanding, that the king
inquired of them, he found them ten times better
than all the magicians and astrologers that were in
all his realm. And Daniel continued even unto the 21
first year of king Cyrus.

III. 1-30

THE BURNING FIERY FURNACE

Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura,
2 in the province of Babylon. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.
4 Then an herald cried aloud, To you it is commanded,
5 O people, nations, and languages, That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: And whoso falleth not
6 down and worshippingeth shall the same hour be cast
7 into the midst of a burning fiery furnace. Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up.

Wherefore at that time certain Chaldeans came 8
near, and accused the Jews.

They spake and said to the king Nebuchadnezzar, 9
O king, live for ever. Thou, O king, hast made a 10
decree, that every man that shall hear the sound of
the cornet, flute, harp, sackbut, psaltery, and
dulcimer, and all kinds of musick, shall fall down
and worship the golden image: And whoso falleth not 11
down and worshippeth, that he should be cast into
the midst of a burning fiery furnace. There are 12
certain Jews whom thou hast set over the affairs of
the province of Babylon, Shadrach, Meshach, and
Abed-nego; these men, O king, have not regarded
thee: they serve not thy gods, nor worship the golden
image which thou hast set up.

Then Nebuchadnezzar in his rage and fury com- 13
manded to bring Shadrach, Meshach, and Abed-nego
Then they brought these men before the king.
Nebuchadnezzar spake and said unto them, Is it true, 14
O Shadrach, Meshach, and Abed-nego, do not ye
serve my gods, nor worship the golden image which
I have set up? Now if ye be ready that at what time 15
ye hear the sound of the cornet, flute, harp, sackbut,
psaltery, and dulcimer, and all kinds of musick, ye
fall down and worship the image which I have made;
well: but if ye worship not, ye shall be cast the same
hour into the midst of a burning fiery furnace; and
who is that God that shall deliver you out of my
hands?

Shadrach, Meshach, and Abed-nego, answered 16
and said to the king, O Nebuchadnezzar, we are not
careful to answer thee in this matter. If it be so, 17

our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.

Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego

ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abednego, came forth of the midst of the fire.

And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort. 27 28 29

Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon. 30

IV. 1-37 NEBUCHADNEZZAR'S DREAM OF THE
TREE

Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

2 I thought it good to show the signs and wonders
3 that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

4 I Nebuchadnezzar was at rest in mine house,
5 and flourishing in my palace: I saw a dream which made me afraid, and the thoughts upon my bed and
6 the visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the
7 interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation
8 thereof. But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods:
9 and before him I told the dream, saying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus were the visions of mine head in my bed; I saw, and behold a tree in the midst of the earth,

and the height thereof was great. The tree grew. 11
and was strong, and the height thereof reached unto
heaven, and the sight thereof to the end of all the
earth: The leaves thereof were fair, and the fruit 12
thereof much, and in it was meat for all: the beasts
of the field had shadow under it, and the fowls of the
heaven dwelt in the boughs thereof, and all flesh
was fed of it.

I saw in the visions of my head upon my bed, 13
and, behold, a watcher and an holy one came down
from heaven; He cried aloud, and said thus, Hew 14
down the tree, and cut off his branches, shake off his
leaves, and scatter his fruit: let the beasts get away
from under it, and the fowls from his branches:
Nevertheless leave the stump of his roots in the earth, 15
even with a band of iron and brass, in the tender
grass of the field; and let it be wet with the dew of
heaven, and let his portion be with the beasts in the
grass of the earth: Let his heart be changed from 16
man's, and let a beast's heart be given unto him;
and let seven times pass over him. This matter is 17
by the decree of the watchers, and the demand by
the word of the holy ones: to the intent that the
living may know that the most High ruleth in the
kingdom of men, and giveth it to whomsoever he
will, and setteth up over it the basest of men.

This dream I king Nebuchadnezzar have seen. 18
Now thou, O Belteshazzar, declare the interpretation
thereof, forasmuch as all the wise men of my kingdom
are not able to make known unto me the interpreta-
tion: but thou art able; for the spirit of the holy
gods is in thee.

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- 19 Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; Whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.
- 20
- 21
- 22
- 23 And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; This is the interpretation, O king, and this is the decree of the most High, which is come upon my lord the king: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they
- 24
- 25
- 26

commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity. 27

All this came upon the king Nebuchadnezzar. 28
At the end of twelve months he walked in the palace 29
of the kingdom of Babylon. The king spake, and 30
said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

While the word was in the king's mouth, there 31
fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and 32
thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth 33
it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws. And at the end of the days I Nebuchadnezzar 34
lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to

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- 35 generation: And all the inhabitants of the earth are
reputed as nothing: and he doeth according to his
will in the army of heaven, and among the inhabitants
of the earth: and none can stay his hand, or say
36 unto him, What doest thou? At the same time my
reason returned unto me; and for the glory of my
kingdom, mine honour and brightness returned unto
me; and my counsellors and my lords sought unto
me; and I was established in my kingdom, and
excellent majesty was added unto me.
- 37 Now I Nebuchadnezzar praise and extol and
honour the King of heaven, all whose works are truth,
and his ways judgment: and those that walk in
pride he is able to abase.
-

BELSHAZZAR'S FEAST

V. 1-31

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, whiles he tasted the wine, 2 commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that 3 were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and 4 of silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's 5 hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the 6 king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the 7 Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's 8 wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

- 9 Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.
- 10 * Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed: There is a man in thy kingdom,
- 11 in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrológers, Chaldeans, and soothsayers; Forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.
- 12
- 13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of
- 14 Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding
- 15 and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they
- 16 could not shew the interpretation of the thing: And I have heard of thee, that thou canst make inter-

pretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

Then Daniel answered and said before the king, 17
Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou 18
king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour: And for the majesty that he gave him, all 19
people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart 20
was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: And he was driven from the 21
sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will.

And thou his son, O Belshazzar, hast not humbled 22
thine heart, though thou knewest all this; But hast 23
lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron,

- wood, and stone, which see not, nor hear, nor know :
and the God in whose hand thy breath is, and whose
24 are all thy ways, hast thou not glorified : Then was
the part of the hand sent from him ; and this writing
25 was written. And this is the writing that was
26 written ; Mene, Mene, Tekel, Upharsin. This is the
interpretation of the thing : Mene ; God hath numbered
27 thy kingdom, and finished it. Tekel ; Thou art weigh-
28 ed in the balances, and art found wanting. Peres ;
Thy kingdom is divided, and given to the Medes and
Persians. .
- 29 Then commanded Belshazzar, and they clothed
Daniel with scarlet, and put a chain of gold about his
neck, and made a proclamation concerning him, that
he should be the third ruler in the kingdom.
- 30 In that night was Belshazzar the king of the
31 Chaldeans slain. And Darius the Median took the
kingdom, being about threescore and two years old.
-

DANIEL IN THE LIONS' DEN

VI. 1-28

It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; And over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree.

- 10 Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.
- 11 Then these men assembled, and found Daniel praying
- 12 and making supplication before his God. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not.
- 13 Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.
- 14 Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going
- 15 down of the sun to deliver him. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.
- 16 Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will
- 17 deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords;

that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed 18
the night fasting: neither were instruments of musick
brought before him: and his sleep went from him.
Then the king arose very early in the morning, and 19
went in haste unto the den of lions. And when he 20
came to the den, he cried with a lamentable voice
unto Daniel: and the king spake and said to Daniel,
O Daniel, servant of the living God, is thy God,
whom thou servest continually, able to deliver thee
from the lions? Then said Daniel unto the king, 21
O king, live for ever. My God hath sent his angel, 22
and hath shut the lions' mouths, that they have not
hurt me: forasmuch as before him innocency was
found in me; and also before thee, O king, have I
done no hurt. Then was the king exceeding glad for 23
him, and commanded that they should take Daniel
up out of the den. So Daniel was taken up out of
the den, and no manner of hurt was found upon him,
because he believed in his God. And the king com- 24
manded, and they brought those men which had
accused Daniel, and they cast them into the den of
lions. them, their children, and their wives; and the
lions had the mastery of them, and brake all their
bones in pieces or ever they came at the bottom of
the den.

Then king Darius wrote unto all people, nations, 25
and languages, that dwell in all the earth; Peace be
multiplied unto you. I make a decree, That in every 26
dominion of my kingdom men tremble and fear before
the God of Daniel: for he is the living God, and

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27 stedfast for ever, and his kingdom that which shall
not be destroyed, and his dominion shall be even
unto the end. He delivereth and rescueth, and he
worketh signs and wonders in heaven and in earth,
who hath delivered Daniel from the power of the lions.

28 So this Daniel prospered in the reign of Darius,
and in the reign of Cyrus the Persian.

JONAH

THE STORY OF JONAH

I. 1—IV. 11

Now the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord. But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation?

- and whence comest thou? what is thy country? and of
 9 what people art thou? And he said unto them, I am
 an Hebrew; and I fear the Lord, the God of heaven,
 10 which hath made the sea and the dry land. Then
 were the men exceedingly afraid, and said unto him,
 Why hast thou done this? For the men knew that
 he fled from the presence of the Lord, because he
 11 had told them. Then said they unto him, What
 shall we do unto thee, that the sea may be calm
 unto us? for the sea wrought, and was tempestuous.
 12 And he said unto them, Take me up, and cast me
 forth into the sea; so shall the sea be calm unto you:
 for I know that for my sake this great tempest is
 13 upon you. Nevertheless the men rowed hard to
 bring it to the land; but they could not: for the sea
 14 wrought, and was tempestuous against them. Where-
 fore they cried unto the Lord, and said, We beseech
 thee, O Lord, we beseech thee, let us not perish for
 this man's life, and lay not upon us innocent blood:
 15 for thou, O Lord, hast done as it pleased thee. So
 they took up Jonah, and cast him forth into the sea:
 16 and the sea ceased from her raging. Then the men
 feared the Lord exceedingly, and offered a sacrifice
 unto the Lord, and made vows.
- 17 Now the Lord had prepared a great fish to
 swallow up Jonah. And Jonah was in the belly of
 II. 1 the fish three days and three nights. Then Jonah
 prayed unto the Lord his God out of the fish's belly.
 2 And said,
 I cried by reason of mine affliction unto the Lord,
 and he heard me; out of the belly of hell cried I, and
 thou heardest my voice.

For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. 3

Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. 4

The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. 5

I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God. 6

When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple. 7

They that observe lying vanities forsake their own mercy. 8

But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. 9

Salvation is of the Lord.

And the Lord spake unto the fish, and it vomited out Jonah upon the dry land. 10

And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown. III. 1 2 3 4

5 So the people of Nineveh believed God, and pro-
 6 claimed a fast, and put on sackcloth, from the greatest
 7 him with sackcloth, and sat in ashes. And he caused
 it to be proclaimed and published through Nineveh by
 the decree of the king and his nobles, saying, Let
 8 neither man nor beast, herd nor flock, taste any
 thing: let them not feed, nor drink water: But let
 man and beast be covered with sackcloth, and cry
 mightily unto God: yea, let them turn every one
 from his evil way, and from the violence that is in
 9 their hands. Who can tell if God will turn and
 repent, and turn away from his fierce anger, that we
 perish not?

10 And God saw their works, that they turned from
 their evil way; and God repented of the evil, that he
 had said that he would do unto them; and he did it
 IV. 1 not. But it displeased Jonah exceedingly, and he
 2 was very angry. And he prayed unto the Lord, and
 said, I pray thee, O Lord, was not this my saying,
 when I was yet in my country? Therefore I fled
 before unto Tarshish: for I knew that thou art a
 gracious God, and merciful, slow to anger, and of
 great kindness, and repentest thee of the evil.
 3 Therefore now, O Lord, take, I beseech thee, my
 life from me; for it is better for me to die than to live.

4 Then said the Lord, Doest thou well to be angry?
 5 So Jonah went out of the city, and sat on the east
 side of the city, and there made him a booth, and
 sat under it in the shadow, till he might see what

would become of the city. And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: And should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

THE GOSPEL ACCORDING TO

ST. LUKE

II. 1-20

THE BIRTH OF JESUS

And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the
2 world should be taxed. (And this taxing was first
8 made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was
5 of the house and lineage of David :) To be taxed with Mary his espoused wife, being great with child.
6 And so it was, that, while they were there, the days were accomplished that she should be delivered.
7 And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by
9 night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about
10 them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.
11 For unto you is born this day in the city of David a
12 Saviour, which is Christ the Lord. And this shall be

a sign unto you ; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. 13 14

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. 15 16 17 18 19 20

THE GOSPEL ACCORDING TO

ST. MATTHEW

II. 1-12

THE VISIT OF THE WISE MEN FROM
THE EAST

Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there
2 came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard these things, he
4 was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where
5 Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the
6 prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my
7 people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what
8 time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went

before them, till it came and stood over where the
young child was. When they saw the star, they re- 10
joiced with exceeding great joy. And when they were 11
come into the house, they saw the young child with
Mary his mother, and fell down, and worshipped
him: and when they had opened their treasures, they
presented unto him gifts; gold and frankincense, and
myrrh. And being warned of God in a dream that 12
they should not return to Herod, they departed into
their own country another way.

II. 13-23

THE MASSACRE OF THE INNOCENTS

13 And when they were departed, behold, the angel
of the Lord appeareth to Joseph in a dream, saying,
Arise, and take the young child and his mother, and
flee into Egypt, and be thou there until I bring thee
word: for Herod will seek the young child to destroy
14 him. When he arose, he took the young child and
15 his mother by night, and departed into Egypt: And
was there until the death of Herod: that it might be
fulfilled which was spoken of the Lord by the pro-
phet, saying, Out of Egypt have I called my son.

16 Then Herod, when he saw that he was mocked
of the wise men, was exceeding wroth, and sent forth,
and slew all the children that were in Bethlehem, and
in all the coasts thereof, from two years old and un-
der, according to the time which he had diligently
17 inquired of the wise men. Then was fulfilled that
18 which was spoken by Jeremy the prophet, saying, In
Rama was there a voice heard, lamentation, and
weeping, and great mourning, Rachel weeping for her
children, and would not be comforted, because they
are not.

19 But when Herod was dead, behold, an angel of
the Lord appeareth in a dream to Joseph in Egypt,
20 Saying, Arise, and take the young child and his
mother, and go into the land of Israel: for they are
21 dead which sought the young child's life. And he
arose, and took the young child and his mother, and
22 came into the land of Israel. But when he heard
that Archelaus did reign in Judæa in the room of his

father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets. He shall be called a Nazarene. 23



THE GOSPEL ACCORDING TO

ST. LUKE

11. 41-52

THE BOY JESUS IN THE TEMPLE

41 Now his parents went to Jerusalem every year
42 at the feast of the passover. And when he was
twelve years old, they went up to Jerusalem after the
43 custom of the feast. And when they had fulfilled the
days, as they returned, the child Jesus tarried be-
hind in Jerusalem; and Joseph and his mother knew
44 not of it. But they, supposing him to have been in
the company, went a day's journey; and they sought
45 him among their kinsfolk and acquaintance. And
when they found him not, they turned back again to
46 Jerusalem, seeking him. And it came to pass, that
after three days they found him in the temple, sitting
in the midst of the doctors, both hearing them, and
47 asking them questions. And all that heard him were
48 astonished at his understanding and answers. And
when they saw him, they were amazed: and his
mother said unto him, Son, why hast thou thus dealt
with us? behold, thy father and I have sought thee
49 sorrowing. And he said unto them, How is it that
ye sought me? wist ye not that I must be about my
Father's business?

50 And they understood not the saying which he
51 spake unto them. And he went down with them, and

came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And 52.
Jesus increased in wisdom and stature, and in favour with God and man.

THE GOSPEL ACCORDING TO

ST. MATTHEW

III. 1-17 JOHN THE BAPTIST AND THE BAPTISM
OF JESUS

In those days came John the Baptist, preaching
2 in the wilderness of Judæa, And saying, Repent ye:
3 for the kingdom of heaven is at hand. For this is he
that was spoken of by the prophet Esaias, saying,
The voice of one crying in the wilderness, Prepare ye
4 the way of the Lord, make his paths straight. And
the same John had his raiment of camel's hair, and
a leathern girdle about his loins; and his meat was
5 locusts and wild honey. Then went out to him
Jerusalem, and all Judæa, and all the region round
6 about Jordan, And were baptized of him in Jordan,
confessing their sins.

7 But when he saw many of the Pharisees and
Sadducees come to his baptism, he said unto them,
O generation of vipers, who hath warned you to flee
8 from the wrath to come? Bring forth therefore fruits
9 meet for repentance: And think not to say within
yourselves, We have Abraham to our father: for I
say unto you, that God is able of these stones to raise
10 up children unto Abraham. And now also the axe
is laid unto the root of the trees: therefore every tree
which bringeth not forth good fruit is hewn down, and
11 cast into the fire. I indeed baptize you with water

unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. 12

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. 13 14 15 16 17

IV. 1-11

THE TEMPTATION OF JESUS

2 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

THE BEGINNING OF THE GALILEAN
MINISTRY

IV. 17-25

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. 17

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him. 18 19 20 21 22

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. 23 24

And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan. 25

V. 1—VII 29

THE SERMON ON THE MOUNT

And seeing the multitudes, he went up into a
 2 mountain: and when he was set, his disciples came
 unto him: And he opened his mouth, and taught
 them, saying,

3 Blessed are the poor in spirit: for theirs is the
 kingdom of heaven.

4 Blessed are they that mourn: for they shall be
 comforted.

5 Blessed are the meek: for they shall inherit the
 earth.

6 Blessed are they which do hunger and thirst after
 righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain
 mercy.

8 Blessed are the pure in heart: for they shall see
 God.

9 Blessed are the peacemakers: for they shall be
 called the children of God.

10 Blessed are they which are persecuted for righte-
 ousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when men shall revile you, and
 persecute you, and shall say all manner of evil against
 12 you falsely, for my sake. Rejoice, and be exceeding
 glad: for great is your reward in heaven: for so
 persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have
 lost his savour, wherewith shall it be salted? It is
 thenceforth good for nothing, but to be cast out, and
 to be trodden under foot of men.

Ye are the light of the world. A city that is set
on an hill cannot be hid. Neither do men light a
candle, and put it under a bushel, but on a candle-
stick; and it giveth light unto all that are in the
house. Let your light so shine before men, that
they may see your good works, and glorify your
Father which is in heaven.

Think not that I am come to destroy the law, or
the prophets: I am not come to destroy, but to fulfil.
For verily I say unto you, Till heaven and earth pass,
one jot or one tittle shall in no wise pass from the
law, till all be fulfilled. Whosoever therefore shall
break one of these least commandments, and shall
teach men so, he shall be called the least in the king-
dom of heaven: but whosoever shall do and teach
them, the same shall be called great in the kingdom
of heaven. For I say unto you, That except your
righteousness shall exceed the righteousness of the
scribes and Pharisees, ye shall in no case enter into
the kingdom of heaven.

Ye have heard that it was said by them of old
time, Thou shalt not kill; and whosoever shall kill
shall be in danger of the judgment: But I say unto
you, That whosoever is angry with his brother
without a cause shall be in danger of the judgment:
and whosoever shall say to his brother, Raca, shall
be in danger of the council: but whosoever shall say,
Thou fool, shall be in danger of hell fire. Therefore
if thou bring thy gift to the altar, and there remem-
berest that thy brother hath ought against thee;
Leave there thy gift before the altar, and go thy

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way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 Ye have heard that it was said by them of old
28 time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy
30 whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. • 25

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:
32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself,
34 but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all; neither by heaven;
35 for it is God's throne: Nor by the earth; for it is

his footstool: neither by Jerusalem; for it is the city
of the great King. Neither shalt thou swear by thy 36
head, because thou canst not make one hair white
or black. But let your communication be, Yea, yea; 37
Nay, nay: for whatsoever is more than these cometh
of evil.

Ye have heard that it hath been said, An eye for 38
an eye, and a tooth for a tooth: But I say unto you, 39
That ye resist not evil: but whosoever shall smite
thee on thy right cheek, turn to him the other also.
And if any man will sue thee at the law, and take 40
away thy coat, let him have thy cloke also. And 41
whosoever shall compel thee to go a mile, go with
him twain.

Give to him that asketh thee, and from him that 42
would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt 43
love thy neighbour, and hate thine enemy. But I 44
say unto you, Love your enemies, bless them that
curse you, do good to them that hate you, and pray
for them which despitefully use you, and persecute
you; That ye may be the children of your Father 45
which is in heaven: for he maketh his sun to rise on
the evil and on the good, and sendeth rain on the
just and on the unjust. For if ye love them which 46
love you, what reward have ye? do not even the
publicans the same? And if ye salute your brethren 47
only, what do ye more than others? do not even the
publicans so? Be ye therefore perfect, even as your 48
Father which is in heaven is perfect.

Take heed that ye do not your alms before men, IV. 1
to be seen of them: otherwise ye have no reward of

2 your Father which is in heaven. Therefore when
 thou doest thine alms, do not sound a trumpet before
 thee, as the hypocrites do in the synagogues and in
 the streets, that they may have glory of men. Verily
 3 I say unto you, They have their reward. But when
 thou doest alms, let not thy left hand know what thy
 4 right hand doeth: That thine alms may be in secret:
 and thy Father which seeth in secret himself shall
 reward thee openly.

5 And when thou prayest, thou shalt not be as the
 hypocrites are: for they love to pray standing in the
 synagogues and in the corners of the streets, that
 they may be seen of men. Verily I say unto you,
 6 They have their reward. But thou, when thou
 prayest, enter into thy closet, and when thou hast
 shut thy door, pray to thy Father which is in secret;
 and thy Father which seeth in secret shall reward
 thee openly.

7 But when ye pray, use not vain repetitions,
 as the heathen do: for they think that they shall be
 8 heard for their much speaking. Be not ye therefore
 like unto them: for your Father knoweth what things
 9 ye have need of, before ye ask him. After this man-
 ner therefore pray ye: 'Our' Father which art in
 10 heaven, Hallowed be thy name. Thy kingdom come.
 11 Thy will be done in earth, as it is in heaven. Give
 12 us this day our 'daily' bread. And forgive us our
 13 debts, as we forgive our debtors. And lead us not
 into temptation but deliver us from evil: For thine is
 the kingdom, and the power, and the glory, for ever.
 Amen.

14 For if ye forgive men their trespasses, your

heavenly Father will also forgive you: But if ye 15
forgive not men their trespasses, neither will your
Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, 16
of a sad countenance: for they disfigure their faces,
that they may appear unto men to fast. Verily I
say unto you, They have their reward. But thou, 17
when thou fastest, anoint thine head, and wash thy
face; That thou appear not unto men to fast, but 18
unto thy Father which is in secret: and thy Father,
which seeth in secret, shall reward thee openly.

Lay not up for yourselves treasures upon earth, 19
where moth and rust doth corrupt, and where thieves
break through and steal: But lay up for yourselves 20
treasures in heaven, where neither moth nor rust doth
corrupt, and where thieves do not break through nor
steal: For where your treasure is, there will your 21
heart be also.

The light of the body is the eye: if therefore 22
thine eye be single, thy whole body shall be full of
light. But if thine eye be evil, thy whole body 23
shall be full of darkness. If therefore the light that
is in thee be darkness, how great is that darkness!

No man can serve two masters: for either 24
he will hate the one, and love the other; or else he
will hold to the one, and despise the other. Ye
cannot serve God and mammon. Therefore I say 25
unto you, Take no thought for your life, what ye shall
eat, or what ye shall drink; nor yet for your body
what ye shall put on. Is not the life more than meat,
and the body than raiment? Behold the fowls of the 26
air: for they sow not, neither do they reap, nor

gather into barns; yet your heavenly Father feedeth
 27 them. Are ye not much better than they? Which
 of you by taking thought can add one cubit unto his
 28 stature? And why take ye thought for raiment?
 Consider the lilies of the field, how they grow; they
 29 toil not, neither do they spin: And yet I say unto
 you, That even Solomon in all his glory was not
 30 arrayed like one of these. Wherefore, if God so
 clothe the grass of the field, which to day is, and to
 morrow is cast into the oven, shall he not much more
 31 clothe you, O ye of little faith? Therefore take no
 thought, saying, What shall we eat? or, What shall
 we drink? or, Wherewithal shall we be clothed?
 32 (For after all these things do the Gentiles seek:) for
 your heavenly Father knoweth that ye have need of
 33 all these things. But seek ye first the kingdom of
 God, and his righteousness; and all these things shall
 34 be added unto you. Take therefore no thought for
 the morrow: for the morrow shall take thought for
 the things of itself. Sufficient unto the day is the
 evil thereof.

VII. 1, 2 Judge not, that ye be not judged. For with
 what judgment ye judge, ye shall be judged: and with
 what measure ye mete, it shall be measured to you
 3 again. And why beholdest thou the mote that is in
 thy brother's eye, but considerest not the beam that
 4 is in thine own eye? Or how wilt thou say to thy
 brother, Let me pull out the mote out of thine eye;
 5 and, behold, a beam is in thine own eye? Thou hy-
 pocrite, first cast out the beam out of thine own eye;
 and then shalt thou see clearly to cast out the mote
 out of thy brother's eye.

Give not that which is holy unto the dogs, 6
neither cast ye your pearls before swine, lest they
trample them under their feet, and turn again and
rend you.

Ask, and it shall be given you; seek, and ye 7
shall find; knock, and it shall be opened unto you:
For every one that asketh receiveth; and he that 8
seeketh findeth; and to him that knocketh it shall
be opened. Or what man is there of you, whom if 9
his son ask bread, will he give him a stone? Or if 10
he ask a fish, will he give him a serpent? If ye then, 11
being evil, know how to give good gifts unto your
children, how much more shall your Father which is
in heaven give good things to them that ask him?

Therefore all things whatsoever ye would that 12
men should do to you, do ye even so to them: for
this is the law and the prophets.

Enter ye in at the strait gate: for wide is the 13
gate, and broad is the way, that leadeth to destruc-
tion, and many there be which go in thereat: Be- 14
cause strait is the gate, and narrow is the way, which
leadeth unto life, and few there be that find it.

Beware of false prophets, which come to you in 15
sheep's clothing, but inwardly they are ravening
wolves. Ye shall know them by their fruits. Do 16
men gather grapes of thorns, or figs of thistles? Even 17
so every good tree bringeth forth good fruit; but a
corrupt tree bringeth forth evil fruit. A good tree 18
cannot bring forth evil fruit, neither can a corrupt
tree bring forth good fruit. Every tree that bringeth 19
not forth good fruit is hewn down, and cast into the
fire. Wherefore by their fruits ye shall know them. 20

- 21 Not every one that saith unto me, Lord, Lord,
shall enter into the kingdom of heaven; but he that
doeth the will of my Father which is in heaven.
- 22 Many will say to me in that day, Lord, Lord, have
we not prophesied in thy name? and in thy name
have cast out devils? and in thy name done many
23 wonderful works? And then will I profess unto them,
I never knew you: depart from me, ye that work
iniquity.
- 24 Therefore whosoever heareth these sayings of
mine, and doeth them, I will liken him unto a wise
25 man, which built his house upon a rock: And the
rain descended, and the floods came, and the winds
blew, and beat upon that house; and it fell not: for
26 it was founded upon a rock. And every one that
heareth these sayings of mine, and doeth them not,
shall be likened unto a foolish man, which built his
27 house upon the sand: And the rain descended, and
the floods came, and the winds blew, and beat upon
that house; and it fell: and great was the fall of it.
- 28 And it came to pass, when Jesus had ended
these sayings, the people were astonished at his doc-
29 trine: For he taught them as one having authority,
and not as the scribes.
-

THE FEAST AT LEVI'S HOUSE

IX. 9-17

And as Jesus passed forth from thence, he saw 9
a man, named Matthew, sitting at the receipt of cus-
tom: and he saith unto him, Follow me. And he
arose, and followed him.

And it came to pass, as Jesus sat at meat in the 10
house, behold. many publicans and sinners came and
sat down with him and his disciples. And when the 11
Pharisees saw it, they said unto his disciples, Why
eateth your Master with publicans and sinners? But 12
when Jesus heard that, he said unto them, They that
be whole need not a physician, but they that are sick.
But go ye and learn what that meaneth, I will have 13
mercy, and not sacrifice: for I am not come to call the
righteous, but sinners to repentance.

Then came to him the disciples of John, saying, 14
Why do we and the Pharisees fast oft, but thy disciples
fast not? And Jesus said unto them, Can the child- 15
ren of the bridechamber mourn, as long as the bride-
groom is with them? but the days will come, when
the bridegroom shall be taken from them, and then
shall they fast. No man putteth a piece of new cloth 16
unto an old garment, for that which is put in to fill
it up taketh from the garment, and the rent is made
worse. Neither do men put new wine into old 17
bottles: else the bottles break, and the wine run-
neth out, and the bottles perish: but they put new
wine into new bottles, and both are preserved.

SHEEP WITHOUT A SHEPHERD

- 35 And Jesus went about all the cities and villages,
teaching in their synagogues, and preaching the
gospel of the kingdom, and healing every sickness and
36 every disease among the people. But when he saw
the multitudes, he was moved with compassion on
them, because they fainted, and were scattered
37 abroad, as sheep having no shepherd. Then saith he
unto his disciples, The harvest truly is plenteous, but
38 the labourers are few; Pray ye therefore the Lord
of the harvest, that he will send forth labourers into
his harvest.
-

THE TWELVE SENT FORTH

X. 1-42

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Now the names of the twelve apostles are these ; 2
 The first, Simon, who is called Peter, and Andrew his brother ; James the son of Zebedee, and John his brother ; Philip, and Bartholomew ; Thomas, and 3
 Matthew the publican ; James the son of Alphæus, and Lebbæus, whose surname was Thaddæus ; Simon 4
 the Canaanite, and Judas Iscariot, who also betrayed him.

These twelve Jesus sent forth, and commanded 5
 them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not :
 But go rather to the lost sheep of the house of Israel. 6
 And as ye go, preach, saying, The kingdom of heaven 7
 is at hand.

Heal the sick, cleanse the lepers, raise the dead, 8
 cast out devils : freely ye have received, freely give.
 Provide neither gold, nor silver, nor brass in your 9
 purses, Nor scrip for your journey, neither two 10
 coats, neither shoes, nor yet staves : for the workman is worthy of his meat. And into whatsoever city or 11
 town ye shall enter, enquire who in it is worthy ; and
 there abide till ye go thence. And when ye come into 12
 an house, salute it. And if the house be worthy, let 13
 your peace come upon it : but if it be not worthy, let
 your peace return to you. And whosoever shall not 14

receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing

covered, that shall not be revealed; and hid, that shall
not be known. What I tell you in darkness, that 27
speak ye in light: and what ye hear in the ear, that
preach ye upon the housetops. And fear not them 28
which kill the body, but are not able to kill the soul:
but rather fear him which is able to destroy both
soul and body in hell. Are not two sparrows sold for 29
a farthing? and one of them shall not fall on the
ground without your Father. But the very hairs of 30
your head are all numbered. Fear ye not therefore, 31
ye are of more value than many sparrows.

Whosoever therefore shall confess me before 32
men, him will I confess also before my Father which
is in heaven. But whosoever shall deny me before 33
men, him will I also deny before my Father which
is in heaven.

Think not that I am come to send peace on earth: 34
I came not to send peace, but a sword. For I am 35
come to set a man at variance against his father, and
the daughter against her mother, and the daughter
in law against her mother in law. And a man's foes 36
shall be they of his own household.

He that loveth father or mother more than me 37
is not worthy of me: and he that loveth son or
daughter more than me is not worthy of me. And 38
he that taketh not his cross, and followeth after me,
is not worthy of me. He that findeth his life shall 39
lose it: and he that loseth his life for my sake shall
find it.

He that receiveth you receiveth me, and he that 40
receiveth me receiveth him that sent me. He that 41
receiveth a prophet in the name of a prophet shall

42 receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

JESUS' TESTIMONY CONCERNING JOHN
THE BAPTIST

XI. 2-19

Now when John had heard in the prison the works
of Christ, he sent two of his disciples, And said unto
him, Art thou he that should come, or do we look for
another? Jesus answered and said unto them, Go
and shew John again those things which ye do hear
and see: The blind receive their sight, and the lame
walk, the lepers are cleansed, and the deaf hear, the
dead are raised up, and the poor have the gospel
preached to them. And blessed is he, whosoever
shall not be offended in me.

And as they departed, Jesus began to say unto
the multitudes concerning John, What went ye out
into the wilderness to see? A reed shaken with the
wind? But what went ye out for to see? A man
clothed in soft raiment? behold, they that wear soft
clothing are in kings' houses. But what went ye out
for to see? A prophet? yea, I say unto you, and
more than a prophet. For this is he, of whom it is
written, Behold, I send my messenger before thy
face, which shall prepare thy way before thee. Verily
I say unto you, Among them that are born of
women there hath not risen a greater than John the
Baptist: notwithstanding he that is least in the king-
dom of heaven is greater than he. And from the
days of John the Baptist until now the kingdom of
heaven suffereth violence, and the violent take it by
force. For all the prophets and the law prophesied
until John. And if ye will receive it, this is Elias,

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15 which was for to come. He that hath ears to hear,
let him hear.

16 But whereunto shall I liken this generation? It
is like unto children sitting in the markets, and call-
17 ing unto their fellows, And saying, We have piped
unto you, and ye have not danced; we have mourned
18 unto you, and ye have not lamented. For John came
neither eating nor drinking, and they say, He hath
19 a devil. The Son of man came eating and drinking,
and they say, Behold a man gluttonous, and a wine-
bibber, a friend of publicans and sinners. But wis-
dom is justified of her children.

DIVINE SONSHIP AND THE APPEAL TO XI. 25-30
THE HEAVY LADEN

At that time Jesus answered and said, I thank 25
thee, O Father, Lord of heaven and earth, because
thou hast hid these things from the wise and prudent,
and hast revealed them unto babes. Even so, Father: 26
for so it seemed good in thy sight.

All things are delivered unto me of my Father: 27
and no man knoweth the Son but the Father; neither
knoweth any man the Father, save the Son, and he
to whomsoever the Son will reveal him. Come unto 28
me, all ye that labour and are heavy laden, and I will
give you rest. Take my yoke upon you, and learn 29
of me; for I am meek and lowly in heart: and ye
shall find rest unto your souls. For my yoke is easy, 30
and my burden is light.

XII. 1-14

THE RATIONAL OBSERVANCE OF THE
SABBATH

- At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.
- 2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to
- 3 do upon the sabbath day. But he said unto them, Have ye not read what David did, when he was an
- 4 hungred, and they that were with him; How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the
- 5 priests? Or have ye not read in the law, how that on the sabbath days the priests in the temple profane
- 6 the sabbath, and are blameless? But I say unto you, That in this place is one greater than the temple.
- 7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned
- 8 the guiltless. For the Son of man is Lord even of the sabbath day.
- 9 And when he was departed thence, he went into
- 10 their synagogue: And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that
- 11 they might accuse him. And he said unto them, What man shall there be among you, that shall have
- 12 one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is

lawful to do well on the sabbath days. Then saith 13
he to the man, Stretch forth thine hand. And he
stretched it forth; and it was restored whole, like as
the other.

Then the Pharisees went out, and held a council 14
against him, how they might destroy him.

XII. 46-50

THE NATURE OF TRUE KINSHIP

- 46 While he yet talked to the people, behold, his
mother and his brethren stood without, desiring to
47 speak with him. Then one said unto him, Behold,
thy mother and thy brethren stand without, desiring
48 to speak with thee. But he answered and said unto
him that told him, Who is my mother? and who are
49 my brethren? And he stretched forth his hand
toward his disciples, and said, Behold my mother and
50 my brethren! For whosoever shall do the will of my
Father which is in heaven, the same is my brother,
and sister, and mother.
-

THE PARABLE OF THE SOWER

XIII. 1-9;
18-23

The same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. Who had ears to hear, let him hear.

Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of

23 this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

A GROUP OF PARABLES

XIII. 24-46

Another parable put he forth unto them, saying, 24
 The kingdom of heaven is likened unto a man which
 sowed good seed in his field: But while men slept, 25
 his enemy came and sowed tares among the wheat,
 and went his way. But when the blade was sprung 26
 up, and brought forth fruit, then appeared the tares
 also. So the servants of the householder came and 27
 said unto him, Sir, didst not thou sow good seed in
 thy field? from whence then hath it tares? He said 28
 unto them, An enemy hath done this. The servant
 said unto him, Wilt thou then that we go and gather
 them up? But he said, Nay; lest while ye gather up 29
 the tares, ye root up also the wheat with them. Let 30
 both grow together until the harvest: and in the
 time of harvest I will say to the reapers, Gather ye
 together first the tares, and bind them in bundles to
 burn them: but gather the wheat into my barn.

Another parable put he forth unto them, saying, 31
 The kingdom of heaven is like to a grain of mustard
 seed, which a man took, and sowed in his field:
 Which indeed is the least of all seeds: but when it 32
 is grown, it is the greatest among herbs, and becometh
 a tree, so that the birds of the air come and lodge in
 the branches thereof.

Another parable spake he unto them; The kingdom 33
 of heaven is like unto leaven, which a woman took,
 and hid in three measures of meal, till the whole was
 leavened.

All these things spake Jesus unto the multitude 34
 in parables; and without a parable spake he not unto

35 them: That it might be fulfilled which was spoken
by the prophet, saying, I will open my mouth in
parables; I will utter things which have been kept
secret from the foundation of the world

36 Then Jesus sent the multitude away, and went
into the house: and his disciples came unto him,
saying, Declare unto us the parable of the tares of
the field.

37 He answered and said unto them, He that soweth
38 the good seed is the Son of man; The field is the
world; the good seed are the children of the kingdom;
but the tares are the children of the wicked one;
39 The enemy that sowed them is the devil; the harvest
is the end of the world; and the reapers are the
40 angels. As therefore the tares are gathered and
burned in the fire; so shall it be in the end of this
41 world. The Son of man shall send forth his angels,
and they shall gather out of his kingdom all things
42 that offend, and them which do iniquity; And shall
cast them into a furnace of fire: there shall be wailing
43 and gnashing of teeth. Then shall the righteous
shine forth as the sun in the kingdom of their Father.
Who hath ears to hear, let him hear.

44 Again, the kingdom of heaven is like unto treasure
hid in a field; the which when a man hath found, he
hideth, and for joy thereof goeth and selleth all that
he hath, and buyeth that field.

45 Again the kingdom of heaven is like unto a
46 merchant man, seeking goodly pearls: Who, when he
had found one pearl of great price, went and sold all
that he had, and bought it.

THE FEEDING OF THE MULTITUDE

XIV. 15-21

And when it was evening, his disciples came to 15
him, saying, This is a desert place, and the time is
now past; send the multitude away, that they may
go into the villages, and buy themselves victuals.
But Jesus said unto them, They need not depart; 16
give ye them to eat. And they say unto him, We 17
have here but five loaves, and two fishes. He said, 18
Bring them hither to me. And he commanded the 19
multitude to sit down on the grass, and took the five
loaves, and the two fishes, and looking up to heaven,
he blessed, and brake, and gave the loaves to his
disciples, and the disciples to the multitude. And 20
they did all eat, and were filled: and they took up
of the fragments that remained twelve baskets full.
And they that had eaten were about five thousand 21
men, beside women and children.

THE CONFESSION OF PETER AND THE
CONDITION OF DISCIPLESHIP

XVI. 13-28

- 13 When Jesus came into the coasts of Cæsarea
Philippi, he asked his disciples, saying, Whom do
14 men say that I the Son of man am? And they said,
Some say that thou art John the Baptist: some,
Elias; and others, Jeremias, or one of the prophets.
15 He saith unto them, But whom say ye that I am?
16 And Simon Peter answered and said, Thou art the
17 Christ, the Son of the living God. And Jesus answered
and said unto him, Blessed art thou. Simon Bar-
jona: for flesh and blood hath not revealed it unto
18 thee, but my Father which is in heaven. And I say
also unto thee, That thou art Peter, and upon this
rock I will build my church; and the gates of hell
19 shall not prevail against it. And I will give unto
thee the keys of the kingdom of heaven: and whatso-
ever thou shalt bind on earth shall be bound in heaven:
and whatsoever thou shalt loose on earth shall be
20 loosed in heaven. Then charged he his disciples that
they should tell no man that he was Jesus the Christ.
- 21 From that time forth began Jesus to shew unto
his disciples, how that he must go unto Jerusalem,
and suffer many things of the elders and chief priests
and scribes, and be killed, and be raised again the
22 third day. Then Peter took him, and began to rebuke
him, saying, Be it far from thee, Lord: this shall not
23 be unto thee. But he turned, and said unto Peter,
Get thee behind me, Satan: thou art an offence unto

me: for thou savourest not the things that be of God, but those that be of men.

Then said Jesus unto his disciples, If any man 24
will come after me, let him deny himself, and take
up his cross, and follow me. For whosoever will 25
save his life shall lose it: and whosoever will lose his
life for my sake shall find it. For what is a man 26
profited, if he shall gain the whole world, and lose
his own soul? or what shall a man give in exchange
for his soul? For the Son of man shall come in the 27
glory of his Father with his angels; and then he shall
reward every man according to his works. Verily I 28
say unto you. There be some standing here, which
shall not taste of death. till they see the Son of man
coming in his kingdom.

XVII. 1-9

THE TRANSFIGURATION

And after six days Jesus taketh Peter, James,
and John his brother, and bringeth them up into an
2 high mountain apart, And was transfigured before
them: and his face did shine as the sun, and his
3 raiment was white as the light. And, behold, there
appeared unto them Moses and Elias talking with him.
4 Then answered Peter, and said unto Jesus, Lord, it
is good for us to be here: if thou wilt, let us make
here three tabernacles; one for thee, and one for
5 Moses, and one for Elias. While he yet spake, behold,
a bright cloud overshadowed them: and behold a
voice out of the cloud, which said, This is my beloved
6 Son, in whom I am well pleased; hear ye him. And
when the disciples heard it, they fell on their face,
7 and were sore afraid. And Jesus came and touched
8 them, and said, Arise, and be not afraid. And when
they had lifted up their eyes, they saw no man, save
9 Jesus only. And as they came down from the
mountain, Jesus charged them, saying, Tell the vision
to no man, until the Son of man be risen again from
the dead.

THE HEALING OF AN EPILEPTIC BOY XVII. 14-21

And when they were come to the multitude, 14
there came to him a certain man, kneeling down to
him, and saying, Lord, have mercy on my son: for 15
he is lunatick, and sore vexed: for oftentimes he falleth
into the fire, and oft into the water. And I brought 16
him to thy disciples, and they could not cure him.
Then Jesus answered and said, O faithless and per- 17
verse generation, how long shall I be with you? how
long shall I suffer you? bring him hither to me. And 18
Jesus rebuked the devil; and he departed out of him:
and the child was cured from that very hour.

Then came the disciples to Jesus apart, and said, 19
Why could not we cast him out? And Jesus said 20
unto them, Because of your unbelief: for verily I
say unto you, If ye have faith as a grain of mustard
seed, ye shall say unto this mountain, Remove hence
to yonder place; and it shall remove; and nothing
shall be impossible unto you. Howbeit this kind 21
goeth not out but by prayer and fasting.

XVIII. 1-35 TEACHING IN REGARD TO HUMILITY, FOR-
BEARANCE AND BROTHERLY LOVE

- At the same time came the disciples unto Jesus. saying, Who is the greatest in the kingdom of heaven?
- 2 And Jesus called a little child unto him, and set him
3 in the midst of them, And said, Verily I say unto
you, Except ye be converted, and become as little
4 children, ye shall not enter into the kingdom of
heaven. Whosoever therefore shall humble himself
5 as this little child, the same is greatest in the king-
dom of heaven. And whoso shall receive one such
6 little child in my name receiveth me. But whoso
shall offend one of these little ones which believe in
me, it were better for him that a millstone were
hanged about his neck, and that he were drowned in
the depth of the sea.
- 7 Woe unto the world because of offences! for it
must needs be that offences come; but woe to that
8 man by whom the offence cometh! Wherefore if thy
hand or thy foot offend thee, cut them off, and cast
them from thee: it is better for thee to enter into
life halt or maimed, rather than having two hands
9 or two feet to be cast into everlasting fire. And if
thine eye offend thee, pluck it out, and cast it from
thee: it is better for thee to enter into life with one
eye, rather than having two eyes to be cast into hell
fire.
- 10 Take heed that ye despise not one of these little
ones; for I say unto you, That in heaven their angels
do always behold the face of my father which is in
heaven.

For the Son of man is come to save that which 11
was lost. How think ye? if a man have an hundred 12
sheep, and one of them be gone astray, doth he not
leave the ninety and nine, and goeth into the moun-
tains, and seeketh that which is gone astray? And 13
if so be that he find it, verily I say unto you, he
rejoiceth more of that sheep, than of the ninety and
nine which went not astray. Even so it is not the 14
will of your Father which is in heaven, that one of
these little ones should perish.

Moreover if thy brother shall trespass against 15
thee, go and tell him his fault between thee and him
alone: if he shall hear thee, thou hast gained thy
brother. But if he will not hear thee, then take with 16
thee one or two more, that in the mouth of two or
three witnesses every word may be established. And 17
if he shall neglect to hear them, tell it unto the
church: but if he neglect to hear the church, let him
be unto thee as an heathen man and a publican.

Verily I say unto you, Whatsoever ye shall bind 18
on earth shall be bound in heaven: and whatsoever
ye shall loose on earth shall be loosed in heaven.

Again I say unto you, That if two of you shall 19
agree on earth as touching any thing that they shall
ask, it shall be done for them of my Father which is
in heaven. For where two or three are gathered 20
together in my name, there am I in the midst of them.

Then came Peter to him, and said, Lord, how 21
oft shall my brother sin against me, and I forgive
him? till seven times? Jesus saith unto him, I say 22
not unto thee, Until seven times: but, Until seventy
times seven. Therefore is the kingdom of heaven 23

likened unto a certain king, which would take account
 24 of his servants. And when he had begun to reckon,
 one was brought unto him, which owed him ten
 25 thousand talents. But forasmuch as he had not to
 pay, his lord commanded him to be sold, and his
 wife, and children, and all that he had, and payment
 26 to be made. The servant therefore fell down, and
 worshipped him, saying, Lord, have patience with
 27 me, and I will pay thee all. Then the lord of that
 servant was moved with compassion, and loosed him,
 28 and forgave him the debt. But the same servant
 went out, and found one of his fellowservants, which
 owed him an hundred pence: and he laid hands on
 him, and took him by the throat, saying, Pay me
 29 that thou owest. And his fellowservant fell down at
 his feet, and besought him, saying, Have patience
 30 with me, and I will pay thee all. And he would not:
 but went and cast him into prison, till he should pay
 31 the debt. So when his fellowservants saw what was
 done, they were very sorry, and came and told unto
 32 their lord all that was done. Then his lord, after that
 he had called him, said unto him, O thou wicked
 servant, I forgave thee all that debt, because thou
 33 desiredst me: Shouldest not thou also have had com-
 passion on thy fellowservant, even as I had pity on
 34 thee? And his lord was wroth, and delivered him to
 the tormentors, till he should pay all that was due
 unto him.

35 So likewise shall my heavenly Father do also
 unto you, if ye from your hearts forgive not every
 one his brother their trespasses.

THE GOSPEL ACCORDING TO

ST. LUKE

THE FINAL DEPARTURE OF JESUS
FROM GALILEE

IX. 51-62

And it came to pass, when the time was come 51
 that he should be received up, he stedfastly set his
 face to go to Jerusalem, And sent messengers before 52
 his face: and they went, and entered into a village
 of the Samaritans, to make ready for him. And they 53
 did not receive him, because his face was as though
 he would go to Jerusalem. And when his disciples 54
 James and John saw this, they said, Lord wilt thou
 that we command fire to come down from heaven,
 and consume them, even as Elias did? But he 55
 turned, and rebuked them, and said, Ye know not
 what manner of spirit ye are of. For the Son of man 56
 is not come to destroy men's lives, but to save them.
 And they went to another village.

And it came to pass, that, as they went in the 57
 way, a certain man said unto him, Lord, I will follow
 thee whithersoever thou goest. And Jesus said unto 58
 him, Foxes have holes, and birds of the air have nests;
 but the Son of man hath not where to lay his head.

And he said unto another, Follow me. But he 59
 said, Lord, suffer me first to go and bury my father.
 Jesus said unto him, Let the dead bury their dead: 60
 but go thou and preach the kingdom of God. And 61

62 another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

THE CLEANSING OF THE TEN LEPERS XVII. 11-19

And it came to pass, as he went to Jerusalem, 11
that he passed through the midst of Samaria and
Galilee. And as he entered into a certain village, 12
there met him ten men that were lepers, which stood
afar off: And they lifted up their voices, and said, 13
Jesus, Master, have mercy on us. And when he 14
saw them, he said unto them, Go shew yourselves
unto the priests. And it came to pass, that, as they
went, they were cleansed. And one of them, when 15
he saw that he was healed, turned back, and with a
loud voice glorified God, And fell down on his face at 16
his feet, giving him thanks: and he was a Samaritan.
And Jesus answering said, Were there not ten 17
cleansed? but where are the nine? There are not 18
found that returned to give glory to God, save this
stranger. And he said unto him, Arise, go thy way: 19
thy faith hath made thee whole.

X. 25-37

THE PARABLE OF THE GOOD SAMARITAN

- 25 And, behold, a certain lawyer stood up, and
tempted him, saying, Master, what shall I do to
26 inherit eternal life? He said unto him, What is
27 written in the law? how readest thou? And he
answering said, Thou shalt love the Lord thy God
with all thy heart, and with all thy soul, and with
all thy strength, and with all thy mind; and thy
28 neighbour as thyself. And he said unto him, Thou
hast answered right: this do, and thou shalt live
- 29 But he, willing to justify himself, said unto
30 Jesus, And who is my neighbour? And Jesus answer
ing said, A certain man went down from Jerusalem
to Jericho, and fell among thieves, which stripped
him of his raiment, and wounded him, and departed,
31 leaving him half dead. And by chance there came
down a certain priest that way: and when he saw
32 him, he passed by on the other side. And likewise a
Levite, when he was at the place, came and looked
33 on him, and passed by on the other side. But a
certain Samaritan, as he journeyed, came where he
was: and when he saw him, he had compassion on
34 him, And went to him, and bound up his wounds,
pouring in oil and wine, and set him on his own beast,
and brought him to an inn, and took care of him.
- 35 And on the morrow when he departed, he took out
two pence, and gave them to the host, and said unto
him, Take care of him; and whatsoever thou spendest
36 more, when I come again, I will repay thee. Which
now of these three, thinkest thou, was neighbour

unto him that fell among the thieves? And he said, 37
He that shewed mercy on him. Then said Jesus
unto him, Go, and do thou likewise.

X. 38-42 JESUS IN THE HOUSE OF MARY AND
 MARTHA

- 38 Now it came to pass, as they went, that he
 entered into a certain village: and a certain woman
39 named Martha received him into her house. And
 she had a sister called Mary, which also sat at Jesus'
40 feet, and heard his word. But Martha was cumbered
 about much serving, and came to him, and said, Lord,
 dost thou not care that my sister hath left me to
 serve alone? bid her therefore that she help me.
41 And Jesus answered and said unto her, Martha,
 Martha, thou art careful and troubled about many
42 things: But one thing is needful: and Mary hath
 chosen that good part, which shall not be taken away
 from her.
-

A SABBATH DINNER AT THE HOUSE
OF A PHARISEE

XIV. 1-24

And it came to pass, as he went into the house
of one of the chief Pharisees to eat bread on the
sabbath day, that they watched him. And, behold,
there was a certain man before him which had the
dropsy. And Jesus answering spake unto the lawyers
and Pharisees, saying, Is it lawful to heal on the
sabbath day? And they held their peace. And he
took him, and healed him, and let him go; And
answered them, saying, Which of you shall have an
ass or an ox fallen into a pit, and will not straightway
pull him out on the sabbath day? And they could
not answer him again to these things.

And he put forth a parable to those which were
bidden, when he marked how they chose out the chief
rooms; saying unto them, When thou art bidden of
any man to a wedding, sit not down in the highest
room; lest a more honourable man than thou be
bidden of him; And he that bade thee and him come
and say to thee, Give this man place; and thou begin
with shame to take the lowest room. But when thou
art bidden, go and sit down in the lowest room; that
when he that bade thee cometh, he may say unto thee,
Friend, go up higher: then shalt thou have worship
in the presence of them that sit at meat with thee.
For whosoever exalteth himself shall be abased; and
he that humbleth himself shall be exalted.

Then said he also to him that bade him, When
thou makest a dinner or a supper, call not thy friends,
nor thy brethren, neither thy kinsmen, nor thy rich

neighbours; lest they also bid thee again, and a
 13 recompense be made thee. But when thou makest
 a feast, call the poor, the maimed, the lame, the
 14 blind: And thou shalt be blessed; for they cannot
 recompense thee: for thou shalt be recompensed at
 the resurrection of the just.

15 And when one of them that sat at meat with
 him heard these things, he said unto him, Blessed
 is he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made
 17 a great supper, and bade many: And sent his servant
 at supper time to say to them that were bidden,
 18 Come; for all things are now ready. And they all
 with one consent began to make excuse. The first
 said unto him, I have bought a piece of ground, and
 I must needs go and see it: I pray thee have me
 19 excused. And another said, I have bought five yoke
 of oxen, and I go to prove them: I pray thee have
 20 me excused. And another said, I have married a
 21 wife, and therefore I cannot come. So that servant
 came, and shewed his lord these things. Then the
 master of the house being angry said to his servant,
 Go out quickly into the streets and lanes of the city,
 and bring in hither the poor, and the maimed, and the
 22 halt, and the blind. And the servant said, Lord, it
 is done as thou hast commanded, and yet there is
 23 room. And the Lord said unto the servant, Go out
 into the highways and hedges, and compel them to
 24 come in, that my house may be filled. For I say
 unto you, That none of those men which were bidden
 shall taste of my supper.

THE PARABLES OF THE LOST SHEEP AND XV. 1-32
THE PRODIGAL SON

Then drew near unto him all the publicans and
sinners for to hear him. And the Pharisees and 2
scribes murmured, saying, This man receiveth sin-
ners, and eateth with them. And he spake this para- 3
ble unto them, saying, What man of you, having an 4
hundred sheep, if he lose one of them, doth not leave
the ninety and nine in the wilderness, and go after
that which is lost, until he find it? And when he 5
hath found it, he layeth it on his shoulders, rejoicing.
And when he cometh home, he calleth together his 6
friends and neighbours, saying unto them, Rejoice
with me; for I have found my sheep which was lost.
I say unto you, that likewise joy shall be in heaven 7
over one sinner that repenteth, more than over ninety
and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, 8
if she lose one piece, doth not light a candle, and
sweep the house, and seek diligently till she find it?
And when she hath found it, she calleth her friends 9
and her neighbours together, saying, Rejoice with me;
for I have found the piece which I had lost. Like- 10
wise, I say unto you, there is joy in the presence of
the angels of God over one sinner that repenteth.

And he said, A certain man had two sons: And 11, 12
the younger of them said to his father, Father, give
me the portion of goods that falleth to me. And he
divided unto them his living. And not many days 13
after the younger son gathered all together, and took

his journey into a far country, and there wasted
14 his substance with riotous living. And when he had
spent all, there arose a mighty famine in that land;
15 and he began to be in want. And he went and joined
himself to a citizen of that country; and he sent him
16 into his fields to feed swine. And he would fain have
filled his belly with the husks that the swine did eat:
17 and no man gave unto him. And when he came to
himself, he said, How many hired servants of my
father's have bread enough and to spare, and I perish
18 with hunger! I will arise and go to my father, and
will say unto him, Father, I have sinned against
19 heaven, and before thee, And am no more worthy
to be called thy son: make me as one of thy hired
20 servants. And he arose, and came to his father. But
when he was yet a great way off, his father saw him,
and had compassion, and ran, and fell on his neck,
21 and kissed him. And the son said unto him, Father,
I have sinned against heaven, and in thy sight, and
22 am no more worthy to be called thy son. But the
father said to his servants, Bring forth the best robe,
and put it on him; and put a ring on his hand. and
23 shoes on his feet: And bring hither the fatted calf,
24 and kill it; and let us eat, and be merry: For this
my son was dead, and is alive again; he was lost,
and is found. And they began to be merry.

25 Now his elder son was in the field: and as he
came and drew nigh to the house, he heard musick
26 and dancing. And he called one of the servants, and
27 asked what these things meant. And he said unto
him, Thy brother is come; and thy father hath
killed the fatted calf, because he hath received him

safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

XVI. 19-31

THE PARABLE OF DIVES
AND LAZARUS

19 There was a certain rich man, which was clothed
in purple and fine linen, and fared sumptuously every
20 day: And there was a certain beggar named Lazarus,
21 which was laid at his gate, full of sores, And desir-
ing to be fed with the crumbs which fell from the
rich man's table: moreover the dogs came and licked
22 his sores. And it came to pass, that the beggar died,
and was carried by the angels into Abraham's bosom:
23 the rich man also died, and was buried; And in hell
he lift up his eyes, being in torments, and seeth
24 Abraham afar off, and Lazarus in his bosom. And he
cried and said, Father Abraham, have mercy on me,
and send Lazarus, that he may dip the tip of his
finger in water, and cool my tongue; for I am tor-
25 mented in this flame. But Abraham said, Son, re-
member that thou in thy life-time receivedst thy
good things, and likewise Lazarus evil things: but
26 now he is comforted, and thou art tormented. And
beside all this, between us and you there is a great
gulf fixed: so that they which would pass from hence
to you cannot; neither can they pass to us, that
would come from thence.

27 Then he said, I pray thee therefore, father, that
28 thou wouldest send him to my father's house: For
I have five brethren; that he may testify unto them,
lest they also come into this place of torment.
29 Abraham saith unto him, They have Moses and the
30 prophets; let them hear them. And he said, Nay,

father Abraham: but if one went unto them from the
dead, they will repent. And he said unto him, If 31
they hear not Moses and the prophets, neither will
they be persuaded, though one rose from the dead.

XVIII. 1-14 THE PARABLES OF THE IMPORTUNATE
WIDOW AND THE PHARISEE AND THE
PUBLICAN

And he spake a parable unto them to this end,
that men ought always to pray, and not to faint;
2 Saying, There was in a city a judge, which feared
3 not God, neither regarded man: And there was a
widow in that city; and she came unto him, saying,
4 Avenge me of mine adversary. And he would not
for a while: but afterward he said within himself,
5 Though I fear not God, nor regard man; Yet be-
cause this widow troubleth me, I will avenge her, lest
6 by her continual coming she weary me. And the
Lord said, Hear what the unjust judge saith. And
shall not God avenge his own elect, which cry day
and night unto him, though he bear long with them?
8 I tell you that he will avenge them speedily. Never-
theless when the Son of man cometh, shall he find
faith on the earth?

9 And he spake this parable unto certain which
trusted in themselves that they were righteous, and
10 despised others: Two men went up into the
temple to pray; the one a Pharisee, and the other
11 a publican. The Pharisee stood and prayed thus with
himself, God, I thank thee, that I am not as other
men are, extortioners, unjust, adulterers, or even as
12 this publican. I fast twice in the week, I give tithes
13 of all that I possess. And the publican, standing
afar off, would not lift up so much as his eyes unto
heaven, but smote upon his breast, saying, God be

merciful to me a sinner. I tell you, this man went 14
down to his house justified rather than the other: for
every one that exalteth himself shall be abased; and
he that humbleth himself shall be exalted.

XIX. 2-10

THE VISIT TO ZACCHÆUS

- 2 And, behold, there was a man named Zacchæus,
which was the chief among the publicans, and he was
3 rich. And he sought to see Jesus who he was; and
could not for the press, because he was little of sta-
4 ture. And he ran before, and climbed up into a
sycomore tree to see him: for he was to pass that
5 way. And when Jesus came to the place, he looked
up, and saw him, and said unto him, Zacchæus, make
haste, and come down; for to day I must abide at
6 thy house. And he made haste, and came down, and
7 received him joyfully. And when they saw it, they
all murmured, saying, That he was gone to be guest
8 with a man that is a sinner. And Zacchæus stood,
and said unto the Lord; Behold, Lord, the half of
my goods I give to the poor; and if I have taken any
9 thing from any man by false accusation, I restore
him fourfold. And Jesus said unto him, This day is
salvation come to this house, forsomuch as he also
10 is a son of Abraham. For the Son of man is come
to seek and to save that which was lost.
-

THE GOSPEL ACCORDING TO

ST. MATTHEW



THE BLESSING OF LITTLE CHILDREN

XIX. 13-15

Then were there brought unto him little children, 13
that he should put his hands on them, and pray: and
the disciples rebuked them. But Jesus said, Suffer 14
little children, and forbid them not, to come unto
me: for of such is the kingdom of heaven. And he 15
laid his hands on them, and departed thence.



XIX. 16-26

THE STORY OF THE RICH YOUNG MAN

16 And, behold, one came and said unto him, Good
Master, what good thing shall I do, that I may have
17 eternal life? And he said unto him, Why callest
thou me good? there is none good but one, that is,
God: but if thou wilt enter into life, keep the com-
18 mandments. He saith unto him, Which? Jesus
said, Thou shalt do no murder, Thou shalt not com-
mit adultery, Thou shalt not steal, Thou shalt not
19 bear false witness, Honour thy father and thy
mother: and, Thou shalt love thy neighbour as thy-
20 self. The young man saith unto him, All these
things have I kept from my youth up: what lack I
21 yet? Jesus said unto him, If thou wilt be perfect,
go and sell that thou hast, and give to the poor, and
thou shalt have treasure in heaven: and come and
follow me.

22 But when the young man heard that saying, he
went away sorrowful: for he had great possessions.
23 Then said Jesus unto his disciples, Verily I say unto
you, That a rich man shall hardly enter into the king-
24 dom of heaven. And again I say unto you, It is
easier for a camel to go through the eye of a needle,
than for a rich man to enter into the kingdom of
25 God. When his disciples heard it, they were exceed-
26 ingly amazed, saying, Who then can be saved? But
Jesus beheld them, and said unto them, With men
this is impossible; but with God all things are pos-
sible.

THE PARABLE OF THE LABOURERS IN
THE VINEYARD

XX. 1-16

For the kingdom of heaven is like unto a man
that is an householder, which went out early in the
morning to hire labourers into his vineyard. And 2
when he had agreed with the labourers for a penny a
day, he sent them into his vineyard. And he went 3
out about the third hour, and saw others standing
idle in the market place, And said unto them; Go 4
ye also into the vineyard, and whatsoever is right I
will give you. And they went their way. Again he 5
went out about the sixth and ninth hour, and did
likewise. And about the eleventh hour he went out, 6
and found others standing idle, and saith unto them,
Why stand ye here all the day idle? They say unto 7
him, Because no man hath hired us. He saith unto
them, Go ye also into the vineyard; and whatsoever
is right, that shall ye receive. So when even was 8
come, the lord of the vineyard saith unto his steward,
Call the labourers, and give them their hire, begin-
ning from the last unto the first. And when they came 9
that were hired about the eleventh hour, they receiv-
ed every man a penny. But when the first came, 10
they supposed that they should have received more;
and they likewise received every man a penny. And 11
when they had received it they murmured against
the goodman of the house, Saying, These last have 12
wrought but one hour, and thou hast made them
equal unto us, which have borne the burden and heat
of the day. But he answered one of them, and said, 13

280 INTERMEDIATE BIBLE SELECTIONS

- 14 Friend, I do thee no wrong: didst not thou agree
with me for a penny? Take that thine is, and go thy
way: I will give unto this last, even as unto thee.
- 15 Is it not lawful for me to do what I will with mine
own? Is thine eye evil, because I am good?
- 16 So the last shall be first, and the first last: for
many be called, but few chosen.
-

THE PUBLIC ENTRY OF JESUS INTO
JERUSALEM

XXI. 1-11

And when they drew nigh unto Jerusalem, and
were come to Bethphage, unto the mount of Olives,
then sent Jesus two disciples, Saying unto them, Go 2
into the village over against you, and straightway ye
shall find an ass tied, and a colt with her: loose them,
and bring them unto me. And if any man say ought 3
unto you, ye shall say, The Lord hath need of them;
and straightway he will send them. All this was 4
done, that it might be fulfilled which was spoken by
the prophet, saying, Tell ye the daughter of Sion, 5
Behold, thy King cometh unto thee, meek, and
sitting upon an ass, and a colt the foal of an ass.
And the disciples went, and did as Jesus commanded 6
them, And brought the ass, and the colt, and put on 7
them their clothes, and they set him thereon. And 8
a very great multitude spread their garments in the
way; others cut down branches from the trees, and
strawed them in the way. And the multitudes that 9
went before, and that followed, cried, saying, Hosanna
to the son of David: Blessed is he that cometh in
the name of the Lord; Hosanna in the highest.

And when he was come into Jerusalem, all the 10
city was moved, saying, Who is this? and the multi- 11
tude said, This is Jesus the prophet of Nazareth of
Galilee.

XXI. 12-17

THE CLEANSING OF THE TEMPLE

- 12 And Jesus went into the temple of God, and cast
out all them that sold and bought in the temple, and
overthrew the tables of the money-changers, and the
13 seats of them that sold doves. And said unto them,
It is written, My house shall be called the house of
14 prayer; but ye have made it a den of thieves. And
the blind and the lame came to him in the temple;
15 and he healed them. And when the chief priests and
scribes saw the wonderful things that he did, and the
children crying in the temple, and saying, Hosanna
16 to the son of David; they were sore displeased, And
said unto him, Hearest thou what these say? And
Jesus saith unto them, Yea; have ye never read,
Out of the mouth of babes and sucklings thou hast
17 perfected praise? And he left them, and went out of
the city into Bethany; and he lodged there.
-

THE AUTHORITY OF JESUS AND THE
PARABLE OF THE TWO SONS

XXI. 23-32

And when he was come into the temple, the 23
chief priests and the elders of the people came unto
him as he was teaching, and said, By what authority
doest thou these things? and who gave thee this
authority? And Jesus answered and said unto them, 24
I also will ask you one thing, which if ye tell me, I
in likewise will tell you by what authority I do these
things. The baptism of John, whence was it? from 25
heaven, or of men? And they reasoned with them-
selves, saying, If we shall say, From heaven; he will
say unto us, Why did ye not then believe him? But 26
if we shall say, Of men; we fear the people; for all
hold John as a prophet. And they answered Jesus, 27
and said, We cannot tell. And he said unto them,
Neither tell I you by what authority I do these things.
But what think ye? A certain man had two sons: 28
and he came to the first, and said, Son, go work to-
day in my vineyard. He answered and said, I will 29
not: but afterward he repented, and went. And he 30
came to the second, and said likewise. And he
answered and said, I go, sir: and went not.
Whether of them twain did the will of his father? 31
They say unto him, The first. Jesus saith unto
them, Verily I say unto you, That the publicans and
the harlots go into the kingdom of God before you.
For John came unto you in the way of righteousness, 32
and ye believed him not: but the publicans and the
harlots believed him: and ye, when ye had seen it,
repented not afterwards, that ye might believe him.

XXII. 1-14 THE PARABLE OF THE MARRIAGE OF
THE KING'S SON

And Jesus answered and spake unto them again
2 by parables, and said, The kingdom of heaven is like
unto a certain king, which made a marriage for his
3 son, And sent forth his servants to call them that
were bidden to the wedding: and they would not
4 come. Again, he sent forth other servants, saying,
Tell them which are bidden, Behold, I have prepared
my dinner: my oxen and my fatlings are killed, and
5 all things are ready: come unto the marriage. But
they made light of it, and went their ways, one to
6 his farm, another to his merchandise: And the
remnant took his servants, and entreated them spite-
7 fully, and slew them. But when the king heard
thereof, he was wroth: and he sent forth his armies,
and destroyed those murderers, and burned up their
8 city. Then saith he to his servants, The wedding
is ready, but they which were bidden were not worthy.
9 Go ye therefore into the highways, and as many as
10 ye shall find, bid to the marriage. So those servants
went out into the highways, and gathered together all
as many as they found, both bad and good: and the
11 wedding was furnished with guests. And when the
king came in to see the guests, he saw there a man
12 which had not on a wedding garment: And he saith
unto him, Friend, how camest thou in hither not
having a wedding garment? And he was speechless.
13 Then said the king to the servants, Bind him hand

and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

14

XXII. 15-40 INSIDIOUS QUESTIONS AND THE REPLIES
OF JESUS

15 Then went the Pharisees, and took counsel how
16 they might entangle him in his talk. And they sent
out unto him their disciples with the Herodians, say-
ing, Master, we know that thou art true, and teachest
the way of God in truth, neither carest thou for any
17 man: for thou regardest not the person of men. Tell
us therefore, What thinkest thou? Is it lawful to
18 give tribute unto Cæsar, or not? But Jesus perceived
their wickedness, and said, Why tempt ye me, ye
19 hypocrites? Shew me the tribute money. And they
20 brought unto him a penny. And he saith unto them,
21 Whose is this image and superscription? They say
unto him, Cæsar's. Then saith he unto them,
Render therefore unto Cæsar the things which are
Cæsar's; and unto God the things that are God's.
22 When they had heard these words, they marvelled,
and left him, and went their way.

23 The same day came to him the Sadducees,
which say that there is no resurrection, and asked
24 him, Saying, Master, Moses said, If a man die, having
no children, his brother shall marry his wife, and
25 raise up seed unto his brother. Now there were with
us seven brethren: and the first, when he had
married a wife, deceased, and, having no issue, left
26 his wife unto his brother: Likewise the second also,
27 and the third, unto the seventh. And last of all the
28 woman died also. Therefore in the resurrection whose
wife shall she be of the seven? for they all had her.

Jesus answered and said unto them, Ye do err, 29
not knowing the scriptures, nor the power of God.
For in the resurrection they neither marry, nor are 30
given in marriage, but are as the angels of God in
heaven. But as touching the resurrection of the 31
dead, have ye not read that which was spoken unto
you by God, saying, I am the God of Abraham, and 32
the God of Isaac, and the God of Jacob? God is not
the God of the dead, but of the living.

And when the multitude heard this, they were 33
astonished at his doctrine. But when the Pharisees 34
had heard that he had put the Sadducees to silence,
they were gathered together. Then one of them, 35
which was a lawyer, asked him a question, tempting
him, and saying, Master, which is the great com- 36
mandment in the law? Jesus said unto him, Thou 37
shalt love the Lord thy God with all thy heart, and
with all thy soul, and with all thy mind. This is the 38
first and great commandment. And the second is 39
like unto it, Thou shalt love thy neighbour as thyself.
On these two commandments hang all the law and 40
the prophets.

XXIII. 1-15; THE EVIL EXAMPLE OF SCRIBES AND
23-28; 37-39 PHARISEES

- Then spake Jesus to the multitude, and to his
 2 disciples, Saying, The scribes and the Pharisees sit
 3 in Moses' seat: All therefore whatsoever they bid
 you observe, that observe and do; but do not ye after
 4 their works: for they say, and do not. For they bind
 heavy burdens and grievous to be borne, and lay them
 on men's shoulders; but they themselves will not
 5 move them with one of their fingers. But all their
 works they do for to be seen of men: they make broad
 their phylacteries, and enlarge the borders of their
 6 garments, And love the uppermost rooms at feasts,
 7 and the chief seats in the synagogues, And greetings in
 the markets, and to be called of men, Rabbi, Rabbi.
 8 But be not ye called Rabbi: for one is your Master,
 9 even Christ; and all ye are brethren. And call no
 man your father upon the earth: for one is your
 10 Father, which is in heaven. Neither be ye called
 11 masters: for one is your Master, even Christ. But he
 that is greatest among you shall be your servant.
 12 And whosoever shall exalt himself shall be abased;
 and he that shall humble himself shall be exalted.
- 13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against
 men: for ye neither go in yourselves, neither suffer
 ye them that are entering to go in.
- 14 Woe unto you, scribes and Pharisees, hypocrites!
 for ye devour widows' houses, and for a pretence
 make long prayer: therefore ye shall receive the
 greater damnation.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. 15

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. 23 24

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. 25 26

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. 27 28

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee. how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. 37 38 39

THE GOSPEL ACCORDING TO

ST. LUKE

XXI. 1-4

THE WIDOW'S MITE

And he looked up, and saw the rich men casting
2 their gifts into the treasury. And he saw also a cer-
3 tain poor widow casting in thither two mites. And
he said, Of a truth I say unto you, that this poor
4 widow hath cast in more than they all: For all these
have of their abundance cast in unto the offerings of
God: but she of her penury hath cast in all the liv-
ing that she had.

THE GOSPEL ACCORDING TO

ST. MATTHEW

THE FAITHFUL AND WISE SERVANT

XXIV. 45-51

Who then is a faithful and wise servant, whom 45
his lord hath made ruler over his household, to give
them meat in due season? Blessed is that servant. 46
whom his lord when he cometh shall find so doing.
Verily I say unto you, That he shall make him ruler 47
over all his goods. But and if that evil servant shall 48
say in his heart, My lord delayeth his coming; And 49
shall begin to smite his fellowservants, and to eat
and drink with the drunken; The lord of that ser- 50
vant shall come in a day when he looketh not for
him, and in an hour that he is not aware of, And 51
shall cut him asunder, and appoint him his portion
with the hypocrites: there shall be weeping and
gnashing of teeth.

XXV. 1-13

THE PARABLE OF THE TEN VIRGINS

- Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all these virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.
- Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.
-

THE PARABLE OF THE TALENTS

XXV. 14-30

For the kingdom of heaven is as a man travel- 14
 ling into a far country, who called his own servants,
 and delivered unto them his goods. And unto one he 15
 gave five talents, to another two, and to another one;
 to every man according to his several ability; and
 straightway took his journey. Then he that had re- 16
 ceived the five talents went and traded with the same,
 and made them other five talents. And likewise he 17
 that had received two, he also gained other two. But 18
 he that had received one went and digged in the earth,
 and hid his lord's money. After a long time the 19
 lord of those servants cometh, and reckoneth with
 them. And so he that had received five talents came 20
 and brought other five talents, saying, Lord, thou
 deliveredst unto me five talents: behold, I have
 gained beside them five talents more. His lord said 21
 unto him, Well done, thou good and faithful servant:
 thou hast been faithful over a few things, I will make
 thee ruler over many things: enter thou into the
 joy of thy lord. He also that had received two talents 22
 came and said, Lord, thou deliveredst unto me two
 talents: behold, I have gained two other talents be-
 side them. His lord said unto him, Well done, good 23
 and faithful servant; thou hast been faithful over a
 few things, I will make thee ruler over many things:
 enter thou into the joy of thy lord. Then he which 24
 had received the one talent came and said, Lord, I
 knew thee that thou art an hard man, reaping where
 thou hast not sown, and gathering where thou hast

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25 not strawed: And I was afraid, and went and hid
thy talent in the earth: lo, there thou hast that is
26 thine. His lord answered and said unto him, Thou
wicked and slothful servant, thou knewest that I reap
where I sowed not, and gather where I have not
27 strawed: Thou oughtest therefore to have put my
money to the exchangers, and then at my coming I
28 should have received mine own with usury. Take
therefore the talent from him, and give it unto him
29 which hath ten talents. For unto every one that
hath shall be given, and he shall have abundance:
but from him that hath not shall be taken away even
30 that which he hath. And cast ye the unprofitable ser-
vant into outer darkness: there shall be weeping and
gnashing of teeth.

THE SHEEP AND THE GOATS

XXV. 31-46

When the Son of man shall come in his glory, 31
and all the holy angels with him, then shall he sit
upon the throne of his glory: And before him shall 32
be gathered all nations: and he shall separate them
one from another, as a shepherd divideth his sheep
from the goats: And he shall set the sheep on his 33
right hand, but the goats on the left. Then shall the 34
King say unto them on his right hand, Come, ye
blessed of my Father, inherit the kingdom prepared
for you from the foundation of the world: For I 35
was an hungred, and ye gave me meat: I was
thirsty, and ye gave me drink: I was a stranger, and
ye took me in: Naked, and ye clothed me: I was 36
sick, and ye visited me: I was in prison, and ye came
unto me.

Then shall the righteous answer him, saying, 37
Lord, when saw we thee an hungred, and fed thee?
or thirsty, and gave thee drink? When saw we thee 38
a stranger, and took thee in? or naked, and clothed
thee? Or when saw we thee sick, or in prison, and 39
came unto thee? And the King shall answer and 40
say unto them, Verily I say unto you, Inasmuch
as ye have done it unto one of the least of these my
brethren, ye have done it unto me.

Then shall he say also unto them on the left 41
hand, Depart from me, ye cursed, into everlasting
fire, prepared for the devil and his angels: For I was 42
an hungred, and ye gave me no meat: I was thirsty,
and ye gave me no drink: I was a stranger, and ye 43

took me not in : naked, and ye clothed me not : sick,
and in prison, and ye visited me not.

- 44 Then shall they also answer him, saying, Lord,
when saw we thee an hungred, or athirst, or a
stranger, or naked, or sick, or in prison, and did not
45 minister unto thee? Then shall he answer them,
saying, Verily I say unto you, Inasmuch as ye did it
not to one of the least of these, ye did it not to me.
46 And these shall go away into everlasting punishment :
but the righteous into life eternal.
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THE CONSPIRACY AGAINST JESUS AND XXVI. 1-1
THE SUPPER AT BETHANY

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

Then assembled together the chief priests, and 3
the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, And consulted that they might take Jesus by subtilty, and kill him. But they said, Not on the feast 4
day, lest there be an uproar among the people. 5

Now when Jesus was in Bethany, in the house 6
of Simon the leper, There came unto him a woman 7
having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. But 8
when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the 11
poor always with you; but me ye have not always. For in that she hath poured this ointment on my 12
body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her. 13

Then one of the twelve, called Judas Iscariot, 14
went unto the chief priests, And said unto them, 15

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What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces
16 of silver. And from that time he sought opportunity to betray him.

THE LAST SUPPER OF JESUS WITH HIS XXVI. 17-35
DISCIPLES

Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, . 17
Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him. The Master saith, My 18
time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus 19
had appointed them; and they made ready the pass-over.

Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily 20
I say unto you, that one of you shall betray me. 21
And they were exceeding sorrowful, and began every 22
one of them to say unto him, Lord, is it I? And 23
he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The 24
Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered 25
and said, Master, is it I? He said unto him. Thou hast said.

And as they were eating, Jesus took bread, and 26
blessed it and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took 27
the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the 28
new testament, which is shed for many for the re-

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- 29 mission of sins. But I say unto you, I will not drink
henceforth of this fruit of the vine, until that day
when I drink it new with you in my Father's king-
dom.
- 30 And when they had sung an hymn, they went
31 out into the mount of Olives. Then saith Jesus unto
them, All ye shall be offended because of me this
night: for it is written, I will smite the shepherd,
and the sheep of the flock shall be scattered abroad.
- 32 But after I am risen again, I will go before you into
Galilee.
- 33 Peter answered and said unto him, Though all
men shall be offended because of thee, yet will I
34 never be offended. Jesus said unto him, Verily I
say unto thee, That this night, before the cock crow,
35 thou shalt deny me thrice. Peter said unto him,
Though I should die with thee, yet will I not deny
thee. Likewise also said all the disciples.
-

THE AGONY IN THE GARDEN OF
GETHSEMANE

XXVI. 36-46.

Then cometh Jesus with them unto a place 36
called Gethsemane, and saith unto the disciples, Sit
ye here, while I go and pray yonder. And he took 37
with him Peter and the two sons of Zebedee, and
began to be sorrowful and very heavy. Then saith 38
he unto them, My soul is exceeding sorrowful, even
unto death: tarry ye here, and watch with me. And 39
he went a little farther, and fell on his face, and
prayed, saying, O my Father, if it be possible, let
this cup pass from me: nevertheless not as I will,
but as thou wilt. And he cometh unto the disciples, 40
and findeth them asleep, and saith unto Peter, What,
could ye not watch with me one hour? Watch and 41
pray, that ye enter not into temptation: the spirit
indeed is willing, but the flesh is weak.

He went away again the second time, and prayed, 42
saying, O my Father, if this cup may not pass away
from me, except I drink it, thy will be done. And 43
he came and found them asleep again: for their eyes
were heavy. And he left them, and went away 44
again, and prayed the third time, saying the same
words. Then cometh he to his disciples, and saith 45
unto them, Sleep on now, and take your rest: be-
hold, the hour is at hand, and the Son of man is
betrayed into the hands of sinners. Rise, let us be 46
going: behold, he is at hand that doth betray me.

XXVI. 47-56 THE BETRAYAL AND ARREST OF JESUS

47 And while he yet spake, lo, Judas, one of the
twelve, came, and with him a great multitude with
swords and staves, from the chief priests and elders
48 of the people. Now he that betrayed him gave them
a sign, saying, Whomsoever I shall kiss, that same
49 is he: hold him fast. And forthwith he came to
50 Jesus, and said, Hail, master; and kissed him. And
Jesus said unto him, Friend, wherefore art thou
come? Then came they, and laid hands on Jesus,
and took him.

51 And, behold, one of them which were with Jesus
stretched out his hand, and drew his sword, and
struck a servant of the high priest's, and smote off
52 his ear. Then said Jesus unto him, Put up again
thy sword into his place: for all they that take the
53 sword shall perish with the sword. Thinkest thou
that I cannot now pray to my Father, and he shall
presently give me more than twelve legions of an-
54 gels? But how then shall the scriptures be fulfilled,
that thus it must be?

55 In that same hour said Jesus to the multitudes,
Are ye come out as against a thief with swords and
staves for to take me? I sat daily with you teaching
56 in the temple, and ye laid no hold on me. But all
this was done, that the scriptures of the prophets
might be fulfilled. Then all the disciples forsook
him, and fled.

THE TRIAL BEFORE THE JEWISH
AUTHORITIES

XXVI. 57-68

And they that had laid hold on Jesus led him 57
away to Caiaphas the high priest, where the scribes
and the elders were assembled. But Peter followed 58
him afar off unto the high priest's palace, and went
in, and sat with the servants, to see the end.

Now the chief priests, and elders, and all the 59
council, sought false witness against Jesus, to put
him to death; But found none: yea, though many 60
false witnesses came, yet found they none. At the
last came two false witnesses, And said, This fellow 61
said, I am able to destroy the temple of God, and to
build it in three days. And the high priest arose, 62
and said unto him, Answerest thou nothing? what
is it which these witness against thee? But Jesus 63
held his peace. And the high priest answered and
said unto him, I adjure thee by the living God, that
thou tell us whether thou be the Christ, the Son of
God. Jesus saith unto him, Thou hast said: never- 64
theless I say unto you, Hereafter shall ye see the
Son of man sitting on the right hand of power, and
coming in the clouds of heaven.

Then the high priest rent his clothes, saying, He 65
hath spoken blasphemy; what further need have we
of witnesses? behold, now ye have heard his blas-
phemy. What think ye? They answered and said, 66
He is guilty of death. Then did they spit in his 67
face, and buffeted him; and others smote him with
the palms of their hands, Saying, Prophecy unto us, 68
thou Christ, Who is he that smote thee?

XXVII. 1-26

THE END OF JUDAS AND THE TRIAL
BEFORE PILATE

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the Lord appointed me.

And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him,

Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly. 14

Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. 15
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XXVII. 27-50

THE SCOURGING AND CRUCIFIXION
OF JESUS

27 Then the soldiers of the governor took Jesus into
the common hall, and gathered unto him the whole
28 band of soldiers. And they stripped him, and put on
29 him a scarlet robe. And when they had platted a
crown of thorns, they put it upon his head, and a
reed in his right hand: and they bowed the knee
before him, and mocked him, saying, Hail, King of
30 the Jews! And they spit upon him, and took the reed,
31 and smote him on the head. And after that they had
mocked him, they took the robe off from him, and
put his own raiment on him, and led him away to
crucify him.

32 And as they came out, they found a man of
Cyrene, Simon by name: him they compelled to bear
33 his cross. And when they were come unto a place
called Golgotha, that is to say, a place of a skull,
34 They gave him vinegar to drink mingled with gall:
and when he had tasted thereof, he would not drink.
35 And they crucified him, and parted his garments,
casting lots: that it might be fulfilled which was
spoken by the prophet, They parted my garments
among them, and upon my vesture did they cast lots.

36, 37 And sitting down they watched him there; And
set up over his head his accusation written, This is
38 Jesus the King of the Jews. Then were there two
thieves crucified with him, one on the right hand,
39 and another on the left. And they that passed by
40 reviled him, wagging their heads, And saying, Thou

that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests 41
mocking him, with the scribes and elders, said, He 42
saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him 43
deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were 44
crucified with him, cast the same in his teeth.

Now from the sixth hour there was darkness over 45
all the land unto the ninth hour. And about the 46
ninth hour Jesus cried with a loud voice, saying, Eli, Eli, Lama Sabachthani? that is to say, My God, my 47
God, why hast thou forsaken me? Some of them 48
that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them 49
ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest 50
said, Let be, let us see whether Elias will come to save him.

Jesus, when he had cried again with a loud voice, 50
yielded up the ghost.

XXVII. 55-61

THE BURIAL OF JESUS

55 And many women were there beholding afar off,
which followed Jesus from Galilee, ministering unto
56 him: Among which was Mary Magdalene, and Mary
the mother of James and Joses, and the mother of
Zebedee's children.

57 When the even was come, there came a rich
man of Arimathæa, named Joseph, who also himself
58 was Jesus' disciple: He went to Pilate, and begged
the body of Jesus. Then Pilate commanded the
59 body to be delivered. And when Joseph had taken
60 the body, he wrapped it in a clean linen cloth, And
laid it in his own new tomb, which he had hewn out
in the rock: and he rolled a great stone to the door of
61 the sepulchre, and departed. And there was Mary
Magdalene, and the other Mary, sitting over against
the sepulchre.

THE STORY OF THE RESURRECTION

XXVIII. 1-20

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: . And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

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13 Saying, Say ye, His disciples came by night, and
14 stole him away while we slept. And if this come to
 the governor's ears, we will persuade him, and se-
15 cure you. So they took the money, and did as they
 were taught: and this saying is commonly reported
 among the Jews until this day.

16 Then the eleven disciples went away into Galilee,
 into a mountain where Jesus had appointed them.
17 And when they saw him, they worshipped him: but
18 some doubted. And Jesus came and spake unto them,
 saying, All power is given unto me in heaven and in
19 earth. Go ye therefore, and teach all nations, baptiz-
 ing them in the name of the Father, and of the Son,
20 and of the Holy Ghost: Teaching them to observe all
 things whatsoever I have commanded you: and, lo, I
 am with you alway, even unto the end of the world.
Amen.
